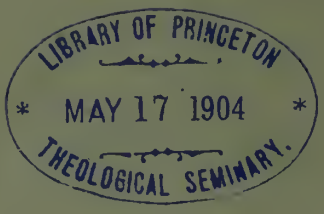

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The Missionary Herald

VOL. XCIX AUGUST, 1903 No. VIII

WE are glad to be able to present to the readers of the *Herald*, upon another page, the first communication received for publication from Dr. Strong, chairman of the African Deputation, and the editor-in-chief of the *Herald*. The Deputation landed in Cape Town May 17. Dr. Sydney Strong, who had been ill upon the voyage, was greatly improved in health, and, at last reports, was quite himself again. A warm welcome awaited the representatives of the American Board at Cape Town. Dr. Sydney Strong went on by boat to Durban, Natal, where Secretary Strong joined him June 2, when they actually began investigation in connection with our own mission, after having spent some time in visiting stations in Cape Colony, notably at Wellington and Lovedale. No one will be more surprised than the editor of the *Herald* to see his face in connection with his article, but the opportunity is too rare to allow it to pass unused. He was in excellent health and spirits.

Deputation to Africa

IN connection with the article on page 340, "The Missionaries' Part in Evangelization," we would call attention to two leaflets recently published by the Board, the one entitled, "At the Weakest Point, or The Support of Native Agents;" and the other, "The Enlargement of the Native Arm of the Service Essential to the Highest Success of Missions," from the pen of Mr. John R. Mott, an expert in mission administration. These leaflets can be had by addressing the offices of the Board.

Native Agencies

THE Prudential Committee have set apart the twelve colleges and twelve theological schools for young men, in the various fields where it is conducting its educational operations, into a higher educational department, to be provided for, as far as possible, by funds received specifically for that purpose. Since this educational work is so vitally related to every other phase of our evangelizing enterprises, and since it has assumed such wide and distinctive proportions, it seems to the committee and officers of the Board that when these facts are fully known there will be no lack of generous and hearty support. This department, which provides for the higher and theological education of 2,528 choice young men in Africa, Bulgaria, Ceylon, China, India, Japan, Turkey, and Mexico, who are to be the true missionaries and Christian leaders among their own people, and in which forty-six American missionaries and 144 trained native Christian professors are engaged as directors and teachers,

Higher Educational Department

costs the American Board annually $49,000. This covers the salaries of the missionaries, all of the native teachers, taxes, and care of buildings, apparatus, etc., and all aid given to students. Nowhere else in the world are so extensive and epoch-making institutions maintained at so little cost to their founders. The people themselves, in all of these countries, make large contributions in the form of tuition, fees, and free-will offerings for the support of these schools whose importance they widely recognize. We must, however, keep a strong body of missionaries as well as of strong Christian native professors in these institutions that the standards and ideals be not lowered. We urge this educational work upon the attention of all friends of the Board, who believe in the permanent value of a thorough Christian education for permanent evangelization, and ask for substantial contributions for its maintenance and growth.

Japanese Statesmen Approve Christianity

Count Okuma, ex-prime minister and one of the leading statesmen in Japan, in an address recently given to a company of young men, said: "It is a question whether as a people we have not lost moral fiber as a result of the many new influences to which we have been subjected. . . . Development has been intellectual and not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right thinking people. As you read your Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture." At the tenth anniversary of the Y. M. C. A. in Tokyo, Baron Maejima, an ex-cabinet officer, said: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation." Such utterances as these from leading statesmen in Japan, making no public profession of Christianity, indicate in a large measure the trend of thought among the leading men of the empire. There never was a more opportune time to press the claims of Christianity upon the attention of the Japanese people with greater promise of large success.

Peloubet's Notes and Bible Pictures

Repeated calls come to us from the missionaries for copies of Peloubet's Select Notes, especially for 1902, as well as for back numbers. Our missionaries can always make excellent use of Providence Bible Picture Rolls and David C. Cook's Bible Picture Rolls. One who has never been upon the foreign field cannot imagine how valuable these picture rolls are in work among Orientals, particularly among the children. Please send to the American Board, Congregational House, Boston, Mass.

Financial

As we approach the end of our year, August 31, the receipts of the treasury are watched with increasing interest. In June last year donations increased $6,000; the increase was not maintained this year, and a loss in donations appears for the month of about $5,500. This is much regretted, as it reduces the gain in donations for ten months to about $19,000. As was feared, the shrinkage in legacies continues, and is now about $44,000. This shrinkage will probably not be overcome by legacy receipts. It is most earnestly hoped, therefore, that the gain of $19,000 in donations in ten months will be sufficiently increased before August 31 to overcome the legacy shrinkage and to prevent a debt.

	June, 1902.	June, 1903.
Donations	$43,941.01	$38,461.81
Legacies	5,051.93	2,315.77
	$48,992.94	$40,777.58
	10 mos., 1902.	10 mos., 1903.
Donations	$424,342.40	$443,370.44
Legacies	110,680.50	66,208.22
	$535,022.90	$509,578.66

Increase in donations for ten months, $19,028.04; decrease in legacies, $44,472.28; net decrease, $25,444.24.

A Governor's Testimony

Is it not strange that so many cavil about missions when there is such a mass of testimony as to their value, even apart from their spiritual results? Here is a statement from an address of the Lieutenant-Governor of New Guinea, at a public meeting in Australia: "I would venture to say that the Government owes everything to missions. I wish I could make our people fully realize what the missions mean to the Administration. It would have to be doubled, perhaps quadrupled, in strength if it were not for the little whitewashed houses along the coast where the missionaries live. Every penny contributed to this mission is a help to the Queen's Government! *Every penny spent by the missionaries saves pounds to the Administration*, for the missions bring peace, law, and order. The missionaries help the Government, and the Government is proud to reciprocate the aid."

International Missionary Union

The International Missionary Union held its twentieth annual session at the sanitarium, Clifton Springs, N. Y., early in June. There was an enrollment of about one hundred and sixty missionaries, among whom our Board was well represented. In order to be a member of this union one must be at present or must have been at one time a foreign missionary. It is, therefore, a union or conference made up of missionary experts from all parts of the world and representing all evangelical denominations. This organization represents the mission side of the work, while the annual conference of Foreign Mission Boards of the United States and Canada, which meets annually in January, composed of the officers and representatives of these boards, represents the executive side. Both organizations are interdenominational and exert a powerful influence in favor of comity and coöperation in the home forces as well as in all operations

abroad. They are also together working out and formulating the science of foreign missions in the broadest and most practical manner.

C. M. S.

One of the great meetings of England is the anniversary of the Church Missionary Society, the largest and perhaps most influential of foreign missionary societies. This anniversary has just occurred, and while reporting great successes and fine achievements in missionary work, there was noted a measure of disappointment. The financial outlook is creating much solicitude. Last year special gifts for the deficit amounted to about $125,000, but in spite of all effort the present year closed with a still larger "adverse balance" of nearly $175,000. This leads to a demand upon the committee to review the whole financial situation of the society. Meanwhile, the sermon of the anniversary calls for *self-surrender, self-sacrifice, construction, and expansion.* The closing sentiments called for a more enlightened conscience, a fuller consecration, and a true courage which will laugh at impossibilities. These sentiments may have wider application than to the English Church.

Low Postal Rates to China

By order of the postmaster general, beginning with the first day of June of this year, the same postal rates and conditions applicable to articles circulated in the domestic mail of the United States apply equally to articles mailed at the United States Postal Agency at Shanghai addressed for delivery in the United States or its island possessions, and also to articles mailed in the United States or its island possessions addressed for delivery in Shanghai, China, and in the cities in China served through the United States Postal Agency at Shanghai. This affects articles mailed to or at Chefoo (Yentai), Chin Kiang, Chung King, Foochow, Hankow, Hung Chow, Ichang, Kaiping, Kalgan, Kiukiang, Nanking, Newchwang or Niuchwang, Ningpo, Ourga, Peking, Taku, Tientsin, Wenchow, Wuchang, Wuhn.

Good Government and Missions

In a recent lecture at Calcutta, India, Mr. A. J. Fraser-Blair, editor of *The Englishman*, discussed the question as to how more cordial relations can be established between Europeans and Indians. After speaking of the lack of real interest in the Indian people manifested by Englishmen generally, he turns to the missionaries as a shining example and pays them the following tribute: —

"The missionaries have, practically unaided, created modern India. I am now, of course, regarding their work from a purely political and educational point of view, leaving its religious aspect to be dealt with by those better qualified to review it than myself. If we carefully consider the careers of Warren Hastings and Alexander Duff, and mark their effect upon history, which, weighing everything, shall we say did more for India — the English adventurer or the Scottish missionary? And, looking to Warren Hastings' successors, may it not be truthfully asserted that the glittering procession of titled persons who have held high office in India during a century and a half have left it very much as they found it; while every missionary teacher throughout the same period has been the center of influences which are now transforming the whole Eastern world?

"This great work has been accomplished by dint of determined efforts of the missionaries to know the people and make themselves known; to learn their many languages and then inoculate them with the speech and knowledge of the West. Further, missionaries have taken infinite pains to penetrate to the dim interior of the native mind, which can only be reached by the intricate avenues of its religious beliefs. It is by these means that the missionaries have come to know the people and to gain their love and confidence in so many cases. It is thus that they have become at crises the right hand of the district officer, and the intermediaries between the rulers and the ruled. Their work, from a purely secular standpoint, is exactly that which was done by the Founder of Christianity himself."

Dr. Pentecost in Japan

Rev. George F. Pentecost, D.D., is conducting an evangelistic campaign in Japan in connection with the Presbyterian and the Kumi-ai churches. Dr. Pentecost went out last autumn, spending considerable time in Manila and China in a similar work. Reports which come from our missionaries in Kyoto and Kobe speak in warm terms of the force of his presentation of the simple gospel. Large audiences greet him everywhere, and we have reason to feel that much permanent good will be accomplished. In these days when there are so many expert and sympathetic interpreters in the older mission countries, and an eagerness upon the part of multitudes to hear Christian leaders from America and England, every encouragement is offered such leaders to plan their trips abroad so as to come into vital and helpful touch with the great missionary movement of the century, and at the same time do a measureless amount of good. Why can there not be a succession of such men moving through Japan, China, and India, following in the footsteps of Mr. Mott and Drs. Clark, Torrey, Hall, and Pentecost?

Death of Pastor Hunt

In the *Morning Star*, a paper published at Jaffna, Ceylon, we read of the death of one of the oldest and most honored workers of the Ceylon Mission, the Rev. Thomas P. Hunt. His death occurred on April 23 last, after a short illness. He was first known to the mission when he entered the American Missionary Seminary at Batticotta in 1841. During his course of study in this Christian school he came into the knowledge of the Christian faith. After his graduation he entered the theological class in order that he might prepare himself for the ministry. Under the date of May 17, 1855, he made this entry in his diary: "I have received this day my license to preach the gospel of Jesus Christ. O Lord! make me faithful in this most responsible work." Since that time he has continued as a faithful preacher, the last twenty-three years being spent as pastor of the important church at Chavagacherry. He was one of the first to advocate the founding of Jaffna College, and was the moving spirit in several other institutions designed to benefit his own people, for whom he gave his life. As one has written, "Mr. Hunt died as he had lived, courageously, with strong hope and enduring faith." In the death of this minister of the gospel the people of Ceylon have lost a strong ally and friend, and our mission one of its most esteemed helpers.

Annual Meeting at Manchester

As has already been announced, the Annual Meeting of the American Board is to be held in October in Manchester, N. H., beginning on the afternoon of the 13th, at three o'clock. It is expected that an unusually large number of missionaries will be present and several new appointees, who will sail for their respective fields soon after the meeting closes. Notice as to entertainment, etc., will be found upon the last page of the cover of this number of the *Herald*. A large attendance is anticipated.

Boys' School at Cesarea

A VERY generous offer is made by warm friends of the Board to give $1,000 toward the boys' school building in Cesarea, Turkey, on condition that the amount needed for this purpose, $10,000, is pledged before January 1, 1904. Mr. Wingate, the principal of the school, secured pledges while in this country amounting to about $3,000, and these friends will gladly add $1,000 thereto if the remainder can be secured during the present calendar year. The school is flourishing, with eighty-five in attendance; its graduates are indispensable to the success of the missionary work. Cesarea station employs eight native pastors, twelve unordained preachers, and thirty-one teachers in boys' schools — fifty-one native workers in all, a larger number than any other station in the mission; and this force must be recruited almost wholly from this school. It is of great consequence that the missionary staff at this station be kept full and strong; but it is far more important that the force of native laborers be steadily and strongly reënforced. At present the school is cramped and hindered by the small, inconvenient, and unsanitary rented house which it is obliged to use. No money can be put to better use in this great station than that which gives this school a healthy and suitable home. Additional pledges to this most worthy and needy object, which do not interfere with the regular receipts of the Board, will be welcome; doubly welcome if made before the year ends.

Missionary Candidates

IN the last issue of the *Missionary Herald* a statement was made giving the impression that eleven accepted candidates were prevented by financial reasons alone from proceeding to their respective fields. This statement should have been modified by the further facts that five of the eleven candidates will not be ready to go abroad until next year, and already four of the others are planning to go out this fall, appointment having been given them. We cannot recall a time in the past few years when the Board has not been ready and able to appoint all approved candidates for the foreign field, provided they were willing and able to go to any field which the Board itself might indicate. The Board has for two years sought men for places which are not yet filled. A man is now needed for Mexico; three or four for Eastern Turkey; one for Central Turkey; one for Western Turkey; and one for the Foochow Mission. These calls are simply to fill vacancies. These needs are most imperative, and authority is given by the committee to fill these places, while appeal is made for funds to send the candidates as soon as they can be found.

Congregationalists Are Christians

THE supreme court in Austria has recently decided that Congregationalists are Christians, which decision is of great importance to the prosecution of our mission work in that country. In 1897 a member of a Congregational church in Bohemia married a member of the old Reformed church. The marriage was solemnized by the civil authorities and then by a Congregational pastor. A few months ago the family in question moved to Prague, when it became necessary to show the certificate of marriage to the mayor. He at once declared the marriage illegal, as Austrian law allows no marriage between a Christian and a non-Christian. The case was brought before the highest court. Experts were called, prominent lawyers, the Roman Catholic professor of theology at the university, the pastor of a Reformed church, and the pastor of a Congregational church. The confession of faith used by our mission was carefully discussed. The judge rendered his decision that "Congregationalists are Christians," and so the marriage is legal. Dr. Clark reports that this decision is very important and far-reaching. Officials now in Austria will have no right to class our 1,500 church members, as they so often have done, as atheists. It gives our work in that country an official recognition and standing and, to the Christians connected with the mission, certain clearly defined rights.

Resignation of Charles E. Swett

THERE are few names more familiar to the churches of our order and faith than that of the servant of the churches and the missionaries who for seventeen years has occupied the important position of Publishing and Purchasing Agent for the American Board. Practically every publication of the Board — books, pamphlets, sketches, leaflets, and magazines — have had during all these years his imprint upon them. There are few men living, we venture to affirm, who have sent out more inspiring reading matter, the design of which has been to instruct the churches in the things of the kingdom of God. The friends of the missionaries all over our country have been free to make use of the machinery and resources of his department in sending packages and tokens of remembrance to the mission fields. From all the mission fields the orders have come to this same department for all kinds of articles, from ribbons and handkerchiefs to steam engines. It is, therefore, with sincere regret that we record the resignation of this officer of the Board, so well known at home and abroad, our friend, Mr. Charles E. Swett. The resignation took effect on the 1st of July.

Writing Machines Needed

THE treasurers of our principal missions are busy men, with large responsibilities and multifarious duties. It is practically impossible for a man to do this work without great loss of time and waste of strength without a typewriting machine. There is so much manifolding to be done that nothing but a typewriter with carbons will meet the demand. The treasurer of our Marathi Mission, backed by the mission itself, appeals for such an outfit, to be held as a part of the permanent equipment of the office. The secretary of another mission and the business agent of still another are experiencing the same need. One hundred

dollars will provide one of the best and most durable machines, with many necessary supplies. Who will respond to these practical needs of the work?

District Committees

DISTRICT COMMITTEES in many parts of the country are entering upon their work with most commendable promptness and zeal, and with much promise of success. We trust that all pastors who receive communications from them will heartily coöperate in their plans to obtain an immediate advance, and to secure an offering this year for the Board from every church and from every member.

Genuine Converts

THAT in all our missions there are so many who are ready to give themselves to courses of study and to Christian work at much less wages than they could obtain in other directions is a convincing evidence that the truth has reached their hearts, and that they are genuine servants of the divine Master. For instance, in our Natal Mission the young men can get nearly double the pay for working in the mines of the Transvaal which they can get for teaching or preaching. They must first take a three years' course of training, and then get less wages than they would have as miners. It must take grit as well as grace to lead these young men to give themselves to this Christian work, as many of them are doing.

Healthful Growth

THE following facts in connection with the work of the Board may interest our readers as showing some features of healthful development of the work along lines of self-support and independency. In 1893 the number of native helpers was about two thousand six hundred, but in 1903 the number had increased to about three thousand five hundred, including preachers, pastors, evangelists, catechists, teachers, and Bible-readers. The number of churches in 1893 was about four hundred and thirty, and now there are 525; and the churches and Christians which in 1893 contributed about $92,700, this last year contributed over $167,500. This indicates a good progress towards self-support, self-propagation, and self-government.

Resignation of Mr. Frear

AFTER eleven years of service as the General Agent of the Board on the Pacific coast, the Rev. Walter Frear resigns his post. In doing this he expresses his conviction that a younger man should be chosen to the place who will give more attention to the field work, with its great possibilities. The Prudential Committee, in accepting this resignation, expresses its appreciation of the services rendered by Mr. Frear at an expense entirely nominal, and at the same time with exceptional fidelity. The business interests of the Board on the Pacific coast have been carefully guarded, the purchasing and shipping of goods for the missions to the west have been wisely conducted, especially as relates to Micronesia. Mr. Frear has commanded the love and respect of the churches on the coast in connection with the field work, which has been considerable. The affectionate good wishes of all the officers of the Board and those whom he has aided will follow Mr. Frear as he retires from this service which he has honored.

New District Secretary

We are happy to announce the appointment of Rev. H. Melville Tenney, of San José, Cal., as the successor of the Rev. Walter Frear on the Pacific coast district. He will be called District Secretary, and the office, it is expected, will become a more distinct center of distribution of the Board's literature, while the Secretary will be expected to emphasize the field work more than has been possible in the past. Mr. Tenney has been a successful pastor in Connecticut, Ohio, and Iowa, and for the past twelve years at San José. He is thoroughly familiar with the Pacific coast churches and religious life. We have received from laymen and ministers alike uniformly hearty commendation of him as a suitable successor in this important work. We give him hearty Godspeed in his new position, and ask the churches of the coast to make him welcome and "at home."

DISTRICT SECRETARY H. MELVILLE TENNEY

School for Missionary Children

In the tropical climates of India it is impossible to keep white children upon the hot plains with safety after they are nine or ten years of age. In order to preserve their health they must be put into a cooler atmosphere. These conditions have made it necessary hitherto to bring the children of our Indian missionaries to this country at the tender age when they most needed a parent's guidance. Within the limits of our Madura Mission is a mountain resort to which our missionaries go for their summer conference and for rest during the month of greatest heat. This has an altitude of over seven thousand feet, with a bracing and invigorating climate throughout the year. For some three years the experiment has been successfully tried of keeping missionary children of school age for ten months of the year upon the mountain for study. Mrs. M. L. Eddy has freely given her time, strength, and talent to this work. The plan has proven so successful that Mrs. Eddy came, at her own expense, to this country last year and, together with Rev. Dr. J. H. Wyckoff, of the Arcot Mission of the Reformed Church in America, has raised among a few interested friends a sufficient sum to properly equip a permanent school in Southern India for the children of missionaries. The school property will be held by the American Board and the school conducted by a joint committee of the two missions, but children from other missions will be admitted. This will enable the parents to keep their children near them with safety three or four years longer than hitherto, while they will sacrifice nothing in their studies. The school is called the Kodikanal School for Missionary Children.

THE MISSIONARIES' PART IN EVANGELIZATION

THERE are two distinct methods of carrying on missionary work in foreign countries: one, to aim to accomplish everything through missionaries sent from this country; and the other, to attempt the same largely through trained native workers. The one method makes that which the missionary himself can do the sum total of the work accomplished; while the other directs the work of the missionary largely in the selection, training, and induction into the service of a large body of native pastors, preachers, evangelists, teachers, and Christian leaders of all kinds, who shall themselves become the permanent evangelizing force.

At the beginning of the last century, when the modern foreign missionary movement was young, little thought was given to anything beyond what the missionary could himself accomplish. They were the pastors of the churches organized, and little attention was given to the education of the native peoples. The fundamental idea was evangelization by the missionaries personally, assisted by a few pious, native Christians, who acted as agents or assistants. Even to the present day, in the statistical tables of many foreign mission boards, the native Christian pastors, professors, and workers of all kinds are classed under the one head of "native agents" or "native assistants," thus perpetuating the old conception.

As late as past the middle of the last century, a deputation of the American Board sent to Ceylon and India closed all schools for native pupils of a higher grade and in which English was taught, maintaining that it was no part of the missionary work to provide an advanced training for the natives of those countries. It held that it was the primary duty of the Board to evangelize and not to educate.

The Board itself heartily endorsed this position, thus giving its sanction to the plan of evangelizing a people by the direct effort of the foreign missionary, unaided by natives prepared by special training for positions of large leadership. It is true that the same deputation strongly advanced the principle of ordaining native pastors over native churches, at the same time closing schools that alone could provide a continuous supply of properly trained natives for this high office.

This was less than fifty years ago, and now the American Board is fully committed to the other policy of the evangelization of non-Christian lands through consecrated and thoroughly trained native leaders. These are to have the aid and coöperation of the foreign missionary and the help of his wider experience and observation, so long as that help is essential to the successful prosecution of the work. This method does not demand an indefinite increase of the foreign missionary force, but the strengthening of the educational institutions which must train the men and women for this work. The presence of a sufficiently large number of foreign missionaries is essential to secure proper instruction for those under training, and proper superintendence

for them when they enter upon their different forms of educational, literary, and evangelistic operations.

It may be that the American Board will never need even double its present foreign missionary force. With the rapidly increasing number of trained native laborers, perhaps we shall never need more than twenty-five per cent increase of foreign missionaries in order to evangelize the territory now occupied. We do expect that the native workers will increase rapidly and continuously. To the present time, the demand for native laborers has increased more rapidly than the missionaries have been able to rear them up for the service. While we have not been able to meet the demands from our missions for missionary reënforcements, largely because of the lack of proper candidates, the loudest calls have been for sufficient funds to place the increasing number of native workers in their different fields of labor, and to sustain them there until the people themselves shall assume all of their support.

Missionary superintendence of the work in all departments, with supervision of the expenditure of all mission funds, is absolutely essential to the success of the work in all the countries where we have missions; but their work could accomplish little that is permanent were it not for the increasing army of trained natives, who are the only legitimate pastors of the native churches, teachers of all the lower schools, and the real evangelizers of their own people.

Perhaps it should be added that in order to keep the present number of our missionaries good we should appoint not less than thirty new missionaries each year. One hundred of our present missionary force have already served the Board for thirty years and more, which is considerably longer than the average term of service. A larger number than this should be appointed each year for a few years, until all of our mission fields are better equipped. The time has not yet come, in many places, where the natives can safely be entrusted with large supervision of laborers from among their own people. The time will come, however, when the missionary force can safely and wisely be reduced, their places to be taken by the trained native.

The use of native agency, so called, is the most natural method of evangelizing a people and of planting among them permanent Christian institutions. It is the most economical method, as the people assume the support of their own pastors and workers as soon as their numbers and financial strength make it possible; and the salary of the foreign missionary in some countries is sufficient to support half a dozen and sometimes twice that number of able and efficient native workers.

The American Board is committed to the policy of preparing native young men and women for Christian leadership among their own people, and then putting them into positions where they can exercise that leadership. It is sincerely believed that only by the wise and judicious application of this policy in prosecuting its work of evangelization can abiding results be secured in the form of permanent Christian institutions.

TWO MISSIONARY INSTITUTIONS IN SOUTH AFRICA

BY SECRETARY E. E. STRONG, D.D.

An American visiting South Africa is surprised to find, especially in Cape Colony and near the seacoast, so many fine towns amply provided with churches and Christian institutions which compare well with those in any land. In Cape Town, Port Elizabeth, East London, King William's Town, Grahamtown, and a number of other places, one sees beautiful church buildings with all the appointments needful for Christian work, and in some of them, at least, large and intelligent congregations of well-to-do men and women, differing in no wise apparently from congregations in the home land, save that they sing better. In these larger towns all the principal denominations known in Great Britain are represented by colonists, who adhere to their ancestral forms of faith and worship and, it is to be said to their praise, a large proportion of them support missions among the native population about them. Aside from these independent and self-supporting churches, which are doing a good work for others as well as themselves, the several denominations in Great Britain are alive to their obligations and opportunities, and are seeking to open churches of their own order in all the towns where colonists are settling. The Presbyterians of England have recently agreed to send out ten ordained men, guaranteeing their support for a brief term of years, to establish churches where at present there are none of this order. The Congregationalists, through the Colonial Missionary Society of Great Britain, are doing what they can to provide a ministry for those of their faith who have gone forth from the mother country to find homes in this region, which now offers so many attractions to men of business, artisans, and, indeed, all classes who are seeking to better their condition.

SECRETARY E. E. STRONG, D.D.

It is not, however, of religious work in general in Cape Colony that I write, but rather of two institutions, both truly missionary in character, which exert a strong and far-reaching influence throughout South Africa. The oldest of these is the Lovedale Institution, located in the southeastern part of the

colony and about eighty miles from the coast. It was founded in 1841, receiving its name from Rev. Dr. Love, one of the early secretaries of the London Missionary Society, although it is the child of the Free Church of Scotland, which still provides about one-third of the cost of its maintenance; the other two-thirds are derived from the fees of the students, grants from the government, and the sale of articles manufactured in the shops. But though thus under the fostering care of the United Free Church, it seeks to be unsectarian, receiving pupils from every quarter. Designed for the natives of Africa, its doors are open also to whites, and a number are now enrolled among its pupils. Located in what is called Kaffraria, a large proportion of its students are Kaffirs, while almost every tribe of South Africa has one or more representatives here. There are Hottentots, Fingoes, Bechuanas, Zulus, Pondos, Basutos, and even from tribes north of the Zambesi.

The primary object of the institution is to prepare Christian preachers and teachers for the native tribes, and also to train such students as seem adapted therefor to become leaders among their own people in introducing the arts of civilized life. Its method for accomplishing this is to bring the pupils together as boarders, under constant supervision, giving to each one daily some manual labor as well as instruction along general educational lines. By manual labor the cost of maintaining the institution is reduced, the pupils are taught how to work, and are led away from their besetting sin of idleness. After a time those who show aptitude for industrial training become apprentices, and are taught trades such as blacksmithing, carpentering, printing, wagon-making, and agriculture; and in the girls' department, sewing, basket-making, and dressmaking. But the large majority of the students do not take the industrial courses, and after finishing the sixth standard, either leave the institution or take the three years' normal course, or enter what is called the "school higher class." At present there are only five students in the theological department.

Altogether there are now about seven hundred pupils connected with the institution, a fine body of young men and women of every shade, from clearest white to deepest black, the latter strongly predominating. Their faces are animated and their heads are erect. They are climbing up, and they are wanted for service among their own people. Their predecessors have gone into all sections of Southern Africa, as preachers, teachers, and artisans. Dr. Roberts, who is acting principal in Dr. Stewart's absence, says that places are calling for preachers, teachers, and helpers in other departments far in advance of their ability to fill them.

The great success of Lovedale has been the result of a steadfast purpose to lay deep foundations in the Christian character of its pupils, connected with broad plans for their development. Some master minds have been and still are at the head, and they may well be termed statesmen in their administration of their great trust. No abler men can be found anywhere than Drs. Stewart and Roberts, and among the more than thirty Europeans upon the staff are several first-class instructors, devoted men and women, who are consecrating their high talents to the work of preparing a body of native

Christians to be preachers and teachers for Africa. Out of Lovedale has grown Blythswood, in the Transkei, and in some good sense Livingstonia, on Lake Nyassa, both of which are doing a great work.

At the other side of Cape Colony, some seven hundred miles from Lovedale and near Cape Town, there is another institution which has had a remarkable history and in which Americans may take special pride. The seed of the Huguenot Seminary and College at Wellington came from Mt. Holyoke, Mass. It was from reading the "Life of Mary Lyon" and the story of her seminary that Dr. Andrew Murray conceived the idea of establishing a similar institution in South Africa, especially for the training of the daughters of the Dutch settlers who thronged the colony. He applied at Mt. Holyoke for teachers of like spirit and ability to Miss Lyon, and in response Miss Ferguson and Miss Bliss were selected for the undertaking. They had purposed to become missionaries under the American Board, but this call seemed so providential that they responded to it, and in 1874 opened at Wellington the seminary with fifty pupils. The seminary met a great want, and little by little it has grown, buildings have been added to the plant, new departments have been organized, until now there are not far from six hundred students connected with it and its allied branches. All the students take some part in the household work, and every effort is made to train the heart, the head, and the hand. Branch seminaries have been established at Pearl, Bethlehem, and Greytown, in which the same dominating purpose is apparent, namely, to lead the students into the Christian life and so train them that they shall become devoted followers of Christ and able to hold leading places in whatever spheres of life they may enter.

On examining the catalogue of those who have been connected with the seminary, one is impressed by the fact that they are scattered all over South Africa; in the Orange River Colony as well as Cape Colony; in the Transvaal, Rhodesia, and Natal. The hundreds who have gone forth have become a great uplifting power throughout the whole region, and Africa and the whole Christian world may well rejoice over what has been accomplished and is yet to be done at this Huguenot Seminary and College. Aside from Misses Ferguson and Bliss not less than a dozen American ladies, most of them graduates of our higher institutions, are giving themselves, heart and soul, to this work at Wellington. The influence and counsels of that devoted man of God, Andrew Murray, are strongly felt and greatly enjoyed by both teachers and students, and the spiritual life of the seminary is deep and pervading.

A volume would be required to adequately describe these two great Christian enterprises of South Africa, but even the brief record here given concerning them may lead many to thank God and take courage as to the future of this portion of the world, where such rapid development is now taking place. The sight of Lovedale and Wellington inspires one with new faith in the gospel and new hope for the continent which, though dark, still has these blessed centers of light.

THE PEASANT OF ARMENIA AND HIS INHERITANCE

BY REV. HERBERT M. ALLEN

By the decree of autocratic geographers Armenia does not appear on the map of the Ottoman empire, and in a political sense this is wholly reasonable. But for the student of ethnology some liberty must be allowed. As the botanist searches for the soil native to the desired specimen, so the student of

CATHEDRAL OF AKHTAMAR, ON AN ISLAND IN LAKE VAN

Armenian life finds beyond peradventure an Armenia, the natural home of the people who have given it a name.

The Armenian as the heir of a remote and different age must be sought where the drift of a past civilization left him. He must be found where a quasi civilization has not shaken his confidence and confused his thought. If there be such a place it is in the villages that lie in the heart of Old Armenia. Unlike the superficial observer, it remains for the sympathetic investigator to find here, under the accumulated ignorance and superstition of

centuries, the true man, a product, not of barbarism, but of a people who, while continents still slumbered, were the first to catch the light of the world's spiritual awakening. True, the peasant himself does not grasp all this, but of his lineage the proofs are at hand, and these consist largely in the ideals to which he clings.

It is well known that a Christian village in Turkey without a church is a rare exception, but in Armenia there are few villages which are not within walking distance of some monastery as well. On the crests of noble mountains, in deep and lonely valleys, on the islands of Lake Van, stand these silent witnesses of Armenia's renaissance in the ninth century. They are scattered all through the region of Van and as far as the beautiful ruins of Ani, in Russia, the splendid capital of the Bagratid dynasty. The architec-

THE VILLAGE AND MONASTERY OF NAREG

ture of the churches and chapels of these monasteries combines the characteristics of Byzantine art with a foreshadowing of the Gothic, which was yet unborn, and, as Mr. Lynch has said, "leave no doubt that this people may be included in the small number of races who have shown themselves susceptible of the highest culture." The striking features of this distinctly Armenian art are the slender pillars, graceful arches, deep niches on the exterior, and the conical domes, supported by polygonal towers. As the traveler happens on one of these monasteries, whether it lies sleeping in the sunshine of some rocky gorge or is nestled among trees within view of a flowing landscape, he is impressed by a certain harmony between the edifice and its surroundings. Simplicity and beauty of outline are combined with ruggedness of character to make it the fit companion of rockbound hills and uplifted peaks.

The first illustration accompanying this article gives a view of the unique and beautiful church of Akhtamar, situated on an island off the southern

shore of Lake Van. It was built in the early part of the tenth century by King Kakig, and is the seat of a limited catholicate. The building manifests all the characteristics of Armenian architecture with the added feature of an exterior bas-relief, representing Bible scenes, and richly carved friezes passing completely around the structure.

The second illustration pictures the monastery of Nareg and the village that has grown up around it. The ugly cloisters built at its base have done their utmost to destroy the significance of this singularly beautiful church, but in spite of these, the power and spirituality of the sculptured thought remain and call to mind the name of the apostle of Nareg, who has left the stamp of his personality on Armenian literature and character.

WEAVING COTTON IN EASTERN TURKEY

At first thought there seems scarcely any connection between the rude peasant of today and these relics of a period when Armenia's genius was in its flower and the whole nation throbbed with intellectual and spiritual life. And yet those gray walls have been guarded with a fidelity unsurpassed in the annals of Christian heroism. The few treasures within them, the priceless manuscripts and the less costly symbols of gold and silver, represent the life blood of many devoted souls.

Again, in spite of increasing poverty and growing dangers the fields that support these monasteries have been tilled and harvested through countless generations by strong and willing hands. The credit for all this belongs to the despised peasant, who has been upholding, though perhaps blindly, the ideals of his inheritance. He is unable to trace the golden thread that binds him to the past. In his mind legend and history are inextricably mixed, but

in his soul is the consciousness that he is the child of a faith which has left her footprints on every hill and valley of his mountain home.

In absence of intellectual aids to spiritual growth, these consecrated places have cherished the life of his soul. There he has kneeled, not before some priestly fetich, but in the mysterious presence of the God of his fathers.

These facts more than all others explain the remarkable responsiveness of the common people of Armenia to all that is vital and significant in the Christian thought and life of today. For it is from their ranks, and not from the enervated cosmopolitans of the larger cities, that have come the strong leaders of the last fifty years. It has been their unconscions privilege to preserve the vital principle, the germ of spiritual truth, and wait for the springtime of growth. The clearer recognition of this simple piety brings the eager worker at once into sympathetic relations, and prepares him to assist the peasant of Armenia in cherishing and expanding his inherited faith to its full fruition.

JAPAN AS VIEWED BY A CORPORATE MEMBER

BY REV. DR. DOREMUS SCUDDER, HONOLULU, H. T.

REV. DR. DOREMUS SCUDDER

Having been called upon to travel widely through Japan, I have tried to see things from the point of view of corporate membership. It has not been my purpose to investigate minutely the conditions of the work done by our Japan Mission. I feel it a pleasure to set down a record of impressions as a result of a year's observations of Christian work in this empire.

First, let me own to a decided feeling of disappointment in the character of the attendance at the regular services of the church. With very few notable exceptions, this impression was made upon me everywhere throughout Japan, and in connection with the work of all missions. In view of the long continuance of evangelistic effort, the number of reported church members, the widely heralded results of special campaigns, it is disappointing to find so large a proportion of very young men at the Sabbath services, with the corresponding absence of so great a number of middle-aged Christians. The best that can be said, and it is well worth taking to heart, is that this condition has improved during the past few years. Still, it is true that the Christian Japanese is imbued with the spirit so apparent in his American brother of underestimating the value to the spiritual life of well maintained public services of worship. I do not think that he is worse off in this regard than ourselves; it certainly will not do for us to throw stones. I am quite convinced that if city and country

churches in the United States should be crowded with earnest worshipers every Sunday, and our seminaries were put to it to care for the number of candidates for the ministry, Japan would certainly and very speedily show a like condition. The world is one far more truly than we often think.

In strong contrast to this seeming disregard of formal church services is the very widespread interest in Christianity. Fourteen years ago, when about to leave Japan for the first time, church attendance was at its height. Nothing of the kind exists now, yet the impression made upon me everywhere is that of a far more genuine and widespread interest in the message of Christianity. There seems a yearning for some stable foundation of truth upon which righteous character can be based.

In every station visited I found evidences of a new moral earnestness, a soberness unknown in the Japan of former days. The unusual audiences which have greeted speakers from abroad, like Doctors Hall and Torrey and Mr. Mott, and the marked success of evangelists like Kimura, the large sale of certain religious books, the public discussion of the recent text-book scandal, the readiness of the government to lend its enthusiastic aid to the campaign conducted by myself among the families of the emigrants to Hawaii, the attitude of the press towards reform movements actuated by the spirit of Christ, all point to a deep and widespread interest in the teachings of Jesus. It is safe to term this a mighty religious revival if one is careful not to include in this term its cant signification. In every one of the stations of the Board visited by me the effect of this interest was most manifest in a toning up of church life, an advance towards larger self-support, a simpler and firmer hold upon religious truth, a wider humanitarian interest, and greater personal loyalty to Christ. I cannot but feel that the nation is being reborn, slowly but surely.

This was made manifest by the evidence of the progressive permeation of the people with Christian ideals. The most apparent of these is the new sense of world relationship. No other impression made upon me during this visit has compared in depth and power with this one; it came with the force of a revelation as soon as I landed; every day accentuated it, and now, after a closer association with thousands of the people, and with all classes, than was possible in my former missionary days, I carry it away as the one dominating evidence of a fundamental change in the national character and life.

Again, take the Christian conception of the primary worth of the individual. Much has been written, and justly, too, both in and out of the empire concerning the inhospitality of the Japanese mind towards this truth. The whole fabric of social life in this empire was corner-stoned upon the conception of the secondary value of the individual, his subservience to the house, which alone was immortal. But the truth of the absolute value of the individual has taken tremendous hold upon the nation. Evidences abound everywhere, perhaps in no realm more impressively than in the sphere of public education. The country schoolhouses, even in remote districts, are an ever new astonishment to one who knew only the Japan of 1889.

A scheme of education which makes it the business of the nation to endeavor to give a primary schooling to every child cannot be put into effect without teaching as its inevitable corollary the inherent worth of the poorest and humblest. Nor is the new education the only indication of the permeation of the nation by this Christian ideal. Everywhere one conversant with the Japan of a decade since has forced upon his consciousness the presence, even among the common people, of a dignity, a readiness to assert individual rights, unknown before.

Deep down in the heart of the nation the principles of Christianity are having their way, are winning assent, are molding a new life, and giving birth to numberless manifestations of true brotherliness. Think of a great newspaper in Tokyo (the *Jiji Shimpo*) so moved by the example of the noble work done by some of our great dailies as to gather together, last New Year's, 1,000 half-starved urchins in the national capital and treat them to a royal feast and a day of paradise in the great Kabuki Theatre!

The wealth of resource and the marvelous development of helpful agencies for bringing in the kingdom of righteousness in Japan have been a daily source of wonder and inspiration as I have gone from place to place. It is no exaggeration to say that the country is being dotted over with institutions which radiate the sweetness and life-giving power of the gospel.

When all these forms of service are marshaled, and the map of Japan is surveyed by him who, going from city to city, has discovered in each a center of God's life and Christ's love, the mighty truth that the consummate Captain of our salvation has his garrisons in every strategic center is borne in upon the mind with irresistible force. The whole Japanese nation is honeycombed with influences which radiate from the cross. In all this work our mission is bearing a leading part. It is no disparagement to the other noble bands of workers to say that it stands preëminent for its *personnel*. Many of its members are men of statesmanlike breadth of view. Its annual meeting is a revelation of wisdom. No board of directors in any banking or other financial institution in America gives more minute or faithful attention to details, is more lynx-eyed in expenditure, or knows how to make a dollar go farther than this band of gospel proclaimers. Our missionaries are men of affairs. They hold the respect and admiration of the prominent Japanese in their several districts. Nearly every one of them is a true general marshaling the forces intrusted to him with rare tact and ability.

The work of the American Board stands preëminently for intellectual breadth, for evangelistic fervor, for freedom, for social service, and for loyalty to the personal Christ. In all the varied work of the kingdom in Japan our mission stands at the very forefront. No Christian institution can compare with the Doshisha in prestige or in influence. Kobe College is doing work attempted nowhere else in non-government circles except in the woman's university, whose president our mission trained. The Glory Kindergarten, at the other end of the educational road, is the pioneer and exemplar of its class in the empire, and has its graduates busy multiplying its influence everywhere. The representatives of the American Board have made the name

Puritan the synonym for all of righteousness and truth, and far more of brotherliness and breadth than is conveyed by it in the United States.

There is a large measure of essential Christian unity in the empire. Episcopalianism and Presbyterianism stand each as one; Methodism will soon present a solid line of battle; the Committee of Coöperating Missions is inaugurating a noble work which promises large fruitage; and foremost of all the Doshisha, numbering in its faculty and board of trustees representatives of five denominations, stands prophetic of the coming church of Christ in Japan. Conviction born of experience has supplanted faith built upon external testimony. The truth has proved itself "a tried stone, a precious corner stone of sure foundation" in thousands of lives. The Christianity of today in the empire is a far sturdier product, more pervasive throughout the nation, more aggressive and uncompromising, more Christlike, more regnant and victorious.

LETTERS FROM THE MISSIONS

Western Turkey Mission

SURVEY OF THE WORK IN CESAREA

As the Board has just appointed Rev. H. M. Irwin and his *fiancée*, Miss Genevieve Du Val, to the Cesarea station in Turkey, also Wilfred M. Post, M.D., to the medical work of the same station, a brief survey of the breadth of the work from the pen of Rev. H. K. Wingate will be read with interest: —

"Cesarea was first occupied as a regular mission station in June, 1854, the missionaries being Rev. J. N. Ball and Rev. W. A. Farnsworth. At that time there were but twenty Protestants, old and young, in the whole region, and these formed the nucleus of the first evangelical church. From this small beginning have grown some thirty-five congregations with a total of 5,439 adherents, two boarding schools, thirty village schools having 1,701 pupils, a kindergarten, and a large hospital; all of which require a force of four male missionaries, with their families, and six unmarried women.

"The thirty-five congregations mentioned above are scattered over a territory some forty thousand square miles in extent, and in order to visit each one twice a year one missionary must be traveling constantly. Eight of these outstations have ordained pastors, twelve have unordained preachers, twenty have male teachers, and fourteen have female teachers, while four have neither teacher nor preacher. Although all but three of these outstations still need some degree of outside assistance, yet during the year 1902 they contributed $4,002.64 toward their own support, and $909.69 for missionary work, making a total of $4,912.33.

"The girls' boarding school, established in 1873, has been the only source of supply for female teachers of the village schools. While it has had many obstacles with which to contend, it has more than held its own, is well housed, has a full corps of American teachers, and is in a condition to do better work than ever before.

"The boys' school sprung from a little day school started some thirty years ago, but the present boarding department has been in existence only nine years. Started and carried on for years without aid from the Board, compelled to conduct its work in most unsuitable native

houses, for which high rents were demanded, it has nevertheless made steady and rapid progress. Given suitable buildings, the possibilities of growth are practically unlimited.

"No sooner had Dr. Dodd arrived on the field in 1886 than he began to plan for a hospital. Funds he had none, nor could the Board make any grant for this object. Nevertheless, through his own efforts and those of his friends, Dr. Dodd was enabled to secure funds to erect a hospital providing room for seventy beds.

"If it is true that a little child shall lead them, the kindergarten as a branch of missionary work needs no defense. We are glad to let it be known that we have such a work, and that it has amply demonstrated its utility."

Eastern Turkey Mission

TOURING AMONG THE KOORDISH CHRISTIANS

We give an account of a tour made by Rev. George P. Knapp, of Harpoot, to the east and southeast from that station to Farkin and the surrounding regions in which are found the Koordish-speaking Christians, and the work done among them by the Home Missionary Society of Eastern Turkey: —

"During Lent it was my good fortune to make a trip through the district inhabited by Christians who speak the Koordish language. No missionary had visited Farkin for two years, and ten years and more had passed since any of us had visited Redvan or Til. The outlook in Redvan I found especially discouraging. Within eight years the number of families in the village has decreased from 300 to 100. Eight years ago there were thirty-six Protestant houses, representing about 250 persons; now there are but twelve houses, containing fifty-six persons. Most of the population that Redvan has lost other places have gained. Many of the people have moved to Zoku, four hours distant, to which place the Kaimakamluk has been transferred from Redvan. Forty Christian families now live there, and it is a very hopeful place for gospel work. In that region there are some eighty villages inhabited in whole or in part by Christians. There is but one priest on the average to every three villages, but so far as I could learn there was no school outside of Redvan.

"Til is a village of thirty houses, on a little promontory at the confluence of the Bohtan and Tigris Rivers, where Xenophon and his 10,000 crossed on their northward march to the sea. Half of the houses are Moslems. Of the other fifteen houses ten are Protestants, containing sixty-one persons. There are nine church members. The evangelist from Mardin had visited this place and had administered the sacraments. Five persons are prepared to join the church at the next communion. There were ten pupils in the school during the winter. The preacher and teacher, Bn. Hovnan Salboyan, has been laboring under a good many difficulties. Not only has he been obliged to have his school in the chapel, but also he has had to dwell there with his family. During two months his wife was sick in this one room which has to serve for chapel, school, kitchen, and dwelling house. The brethren were very anxious to rebuild a ruined house adjacent to the chapel for their teacher, but could not do so without help. After consultation with my associates at Harpoot we decided to help them to half of the expense, which will not exceed ten liras. I found that there was only one hymn book in the village. The Koordish hymn book, containing about one hundred hymns, has been out of print for some time, and

no more copies can be obtained. More than two hundred hymns have now been translated into Koordish, but enough funds have not yet been obtained to secure their publication. I would add that the whole New Testament has now been translated into Koordish, and the manuscript is waiting for a final revision and comparison with the Greek original before publication.

"On my way from Redvan to Farkin I passed through the Bushiri district, where there are fifty-two villages in which Christians dwell, the whole number of Christian houses being 784. Farkin is the center of all the Koordish-speaking Christians. For the last eight or ten years many people have moved there from the surrounding districts. It is estimated that the town now contains 900 houses, of which at least 700 are Christians. It is the chief town of the Sillevan district, in which there are fifty-four villages inhabited by Christians, numbering 1,000 houses. Within a day's journey of Farkin there are 100 villages in which Christians are found. It is the center of a grand work for Christ. In the town itself there are eight families of real Protestants, though there are twenty families entered on the government list. These eight families represent sixty-three persons. There are thirty-one pupils in the boys' school, but owing to adverse circumstances this winter there have been only seven pupils in the girls' school. There are twenty church members and ten candidates for church membership. These encouraging results are due, by the blessing of God, to the earnest efforts of Bn. Vartan, the son of the lamented Bedros Eff. Ameerkhanian. He is a graduate of Euphrates College, and after a number of years spent in teaching he went to the theological seminary at Marash, where he completed his course last summer and came to Farkin in July. He has won for himself a deep place in the affections of the people. Though there has been no suitable place for gatherings, and for the present the work of preaching is hindered, the word of God is not bound, and we believe that through the prayers and gifts of those who love this work there will yet be a prosperous church at Farkin which shall be a bright light for all that region.

"An hour from Farkin is the Christian village of Korit, containing thirty-five houses, four of which are Protestant, representing forty-six persons. There are eleven church members, and three persons who are ready to join the church. Half an hour further from Farkin is the Christian village of Kilessey. It contains twenty houses, ten of which are Protestant, representing seventy-nine persons. There are seventeen church members. None of these villages have a regular preacher or teacher of their own, but Bn. Vartan has frequently preached in the two nearest, and some of the men occasionally are able to attend the service at Farkin. These are some of the lights in that great, needy field. There are so many Koordish-speaking Christians who cannot read and who have little idea of what Christianity is! Among them are many Moslems and Yezidees, speaking the same language, who get their ideas of Christianity from this benighted people. This work is supported by the Protestant churches in this country, and by Christians from this country who have settled in other lands. For the last seven years the work has suffered on account of the extreme poverty of the people, and because the churches have not given sufficient support. Is it not now time for the churches to rally enthusiastically to the support of this work and send out laborers to this great harvest?"

Madura Mission

REV. F. E. JEFFERY AT DINDIGUL

WE have received a letter from Rev. F. E. Jeffery, telling of his first experiences in the station at Dindigul as the successor of the late Dr. Chester: —

"The day I first stood on top of the Dindigul church and looked upon the various buildings standing empty and others which were being used, and saw how much property must be kept in repair on so small a sum, I said, am 'I sufficient unto these things?' First, to fill the buildings with useful work, and second, to keep them under roof.

"We came here about the first of February and found a people waiting for us. The helpers told me that they had had a prayer meeting in which they had prayed that we might be sent to them. So we look upon our appointment as the divine plan, and doubt not but He will give us wisdom, grace, and funds for carrying on the work.

"I have been all through the station by congregations, and have also visited the lower Pulnies and seen where an old mission bungalow of thatch used to stand, from which work was carried on in the hill villages. I have talked with the people by families, and have had a growing sense of the fact that a great life has been lived out here. Brother Hazen was right when at the memorial service we conducted for Dr. Chester he said, 'There were giants in those days.'

"As for helpers, I find the station full of men who date back many years. Some of them are pretty well worn out, but some of them are still vigorous and worth half a dozen of the new generation, who call themselves matriculates, and require a bandy to travel if they go a mile away from home.

"The venerable Rev. A. Savariamuthu, who was the first pastor to be ordained in the mission, I believe, still shepherds his constantly growing flock in the 'West Pastorate.' I recently made a tour with him. He was so enthusiastic to show me each congregation that he insisted on going on foot to each village before me in order to have all the people assembled and ready for me. Although I traveled by bicycle, we had a repetition of the story of the hare and the tortoise. The hare came in behind every time. No matter how early I started he was always there before me.

"The last morning we had to travel six miles to the first village and then take in two others afterwards. He was up and away some time during the night, and when at 7.30 A.M. I came silently gliding into the village, I found him sitting on the stone wall at the entrance, enjoying a doze in the morning sun. We camped together and each night went wandering back through the misty years of the station's history. We visited with the spirits of Webb and Lawrence. Nor did we stop there, for in our imaginations we built up the future. May God help us to put foundations under the castles.

"We are now holding old-fashioned revival meetings in the Dindigul church. They are to last one week. Pastors Kingsbury and Masillamany are here. The church is now at peace and the people are enthusiastically interested in these meetings. May He who is able give them the right spirit."

Ceylon Mission

GLEANINGS FROM THE YEAR OF LABOR

THE oldest mission of the American Board save one has a host of friends who will eagerly read reports of its activities and successes.

A FORWARD MOVEMENT

"One feature of the year's work was a united evangelistic effort aimed to reach the many Hindu adherents who well know but do not accept the gospel of Christ. This was prayed for, planned

for, and to a degree carried out. The union of workers was not so complete as wished, and the burden of prayer not so great as we dare hope it may become, and the work, while fruitful in quickening Christians, has not yet brought forth the full harvest of redeemed lives which we expect. We hope and believe that this work is but a step in the real forward movement of Christ's people in Jaffna. Three days were devoted to each church, and an attempt was made to reach with the gospel message every one in the community. With very few exceptions the meetings were well attended. Audiences are reported of from one hundred and fifty to five hundred persons. There has been practically no opposition from the Hindus, but on the other hand the workers were almost invariably received kindly and with appreciation. Messrs. G. S. Eddy, Azariah, and Paramanantham spent nearly a month in Jaffna, and certainly spoke in the power of the Spirit. We rejoice in a number of striking conversions, in the restoration of some after confession of sin, and in the consecration of others to God's work.

CHURCH MEMBERS

"There is an encouraging effort on the part of some churches to purify their membership rolls. We rejoice heartily in this, even while with an unusually small number of baptisms it makes an actual loss in membership for the year. The average for the past ten years, including the year under review, is ninety-three. For this year the total is sixty-five. These figures are not encouraging. But we do not believe that they represent the whole number of those who have really given themselves to Christ during the year.

THEOLOGICAL CLASS

"A modest beginning has been made in the training of new candidates for the gospel ministry. A theological class was opened under the charge of Rev. R. C. Hastings. With the free opening of lucrative employments everywhere, the Christian young men need more than ever our prayers that none may be disobedient to the heavenly vision. There are now under instruction only two young men in the theological class, where we need not less than ten. If young men do not come forward in greater numbers for service in the pastorate we shall find ourselves in a very serious position in a few years.

SCHOOLS

"Large space is given to our varied educational work. The schools are to be regarded as an evangelizing agency, and it is the earnest endeavor of the mission to make them, by God's blessing, more and more effective, not only in training a Christian community, but in directly proclaiming the gospel and winning the people to Christ. We can offer to the friends who pray for and work with us no better investment of prayer and money than these needy schools. We share with you the problem and the opportunity. May God's power in no wise be limited in this matter of dealing with the ten thousand eager, impressible children gathered in our mission schools in Ceylon.

SELF-SUPPORT

"Of the eighteen churches all but two are self-supporting, in that they receive no aid whatever from the Board. Some have help from resident foreigners and from other sources, but only to the extent of about five per cent of the total cost of maintaining the churches. We thank God for this good measure of self-support, and we work towards a time when the churches themselves shall be able to furnish men and means to cultivate all this outlying field."

North China Mission

GROWTH AND QUIET IN PEKING DISTRICT

WE welcome the cheering messages which always come from the pen of Rev. W. S. Ament, D.D., of the Peking Station: —

"The telegram announcing the granting of our request for money for a new church and general enlargement was received with delight at this station. It is a weekly problem what to do with the people who come to our Sabbath services. As it is we divide into two bands, and yet our resources are exhausted. Our numbers and strength are growing rapidly. Mrs. Ament and I have recently returned from a long tour in the country districts, and our hopes and joys are more than realized. Our outstations are recovering from the troubles of 1900 and are entering into a new life. We have now more preaching places than before the outbreak. We count up now an even twenty chapels where services are carried on more or less regularly. Since last mission meeting our additions have been about 120, the largest accession in one year since this station was opened. The North Church of Peking is now ready for occupancy, and is fully equipped with rooms for schools, Bible-woman, native pastor, and several families besides. With pastor Jen in charge, and the present popularity of their street chapel, it looks as though that church would go on to full self-support without any help from the South Church. Pastor Jen is, without doubt, the most influential Chinese in connection with our work, and seems to grow daily in those qualities which make him respected and loved. No one, foreign or native, could be more deeply interested in the progress of the kingdom than he is. On the trip named above twelve deacons were ordained in six churches. It seemed best that these small churches should be as well equipped as possible for the duties devolving upon them, and men were chosen whose characters were respected by all. The churches seemed pleased to elect these officers, and all took hold of their duties with enthusiasm.

"It has been proposed that the young helpers in Cho Chou and Marco Polo Bridge, both graduates of Tung-cho College and Theological Seminary, be raised to the pastorate. This is my wish, and the general consensus of opinion would warrant the step. But one of the young men is so modest that he underrates his ability, and thinks, also, his church (at the Bridge) should pay more of his salary than they have the ability to do at the present time. It is a matter for congratulation that any of our helpers has reached that point when he counts it a matter of moment that the local church should be responsible for his support.

"Jung Lu, practically prime minister of China, was buried the 10th of May with almost regal honors. His place is already filled by men who are progressive and generous in their views. It is safe to say the country was never more quiet than at the present time. On our trip we never heard one unpleasant word, and were received most cordially everywhere by officials and people. I am glad to consider myself a friend of those smaller officials whom it is my privilege to meet, and I always find that they are glad to help on all reasonable requests.

"We have in connection with our station a school of fifty boys, managed by two graduates from Tung-cho, and I think we are right in saying there is no better school in North China. We are in woeful need of a proper building to house these boys."

Shansi Mission

REVISITED BY DR. ATWOOD AND PARTY

We give portions of an interesting report of a visit to the Shansi region by Dr. Atwood and Rev. and Mrs. J. L. Thurston, of the Yale Mission: —

"The relations between foreigner and native in Taiyuan-fu we found to be friendly and peaceable to all appearances, quite in contrast to what might have been expected from the demonstrations in 1900. The higher officials have carried out in good faith the conditions of the settlement with the peace commission in 1901, and, thanks to a little urging from time to time by Mr. Duncan, director of the university, there are now to be seen, in various public places about the city, several quite beautiful and fitting monuments to the martyrs of Christianity. In front of the governor's *yamen*, where the executions took place, there is a mural tablet of stone with a record of the event that occurred on that spot in July, 1900. Outside the Great South Gate, and on the spot where the peace commission was received by the high officials in the name of the emperor, and received the apologies for the outrages, there stands a really beautiful structure, with a marble slab commemorating the event. The affairs of the university, which in itself is the one great monument to the martyrs, and was intended to be, are still in a fairly prosperous condition. There are more than two hundred students, many of whom have come from even outside the province, and among them are several Christians.

"Our journey to Tai-ku, a distance of less than forty miles, was soon accomplished with cart and litter, and we pushed on to Fen-cho-fu, where we arrived Saturday night and spent the Sunday. A fair number of Christians were out to the services on Sunday morning, showing that the services have been kept up with some regularity; and many of the town people came to the services, and the little chapel was full of very interested listeners. The outlook here is hopeful; what is especially needed is a missionary to superintend the work.

"On our way through the next city, Chi Hsien, we encountered an immense company of people. The streets were thronged with people from gate to gate, witnessing the gay festivities of the season. The region is noted for its great display at the celebration of what the people call 'Tieh Kung.' Young girls, fourteen to eighteen years of age, are dressed in their best silks and satins and carried on the backs of men, who dance through the streets with the girls strapped to the end of a long iron rod. The custom had a striking origin, so we are told. In ancient times the rebels came down suddenly from the north on one of the cities of the plain. The gates were shut and the usual siege began. When starvation stared the people in the face strategy was resorted to. Girls were carried at the end of iron rods, strapped to the backs of men, on the west wall of the city, just at dusk, and the bandits, seeing the strange sight, all flocked to that side of the city, and as the shades of night deepened the eastern gate was opened and all the inhabitants escaped before daylight to the mountains and their lives were saved. This is the origin given us of this festival.

"The main object of our visit to Shansi at this time was the relief work. We had in hand about a thousand dollars — not enough to begin a regular distribution of food and clothing — and the relief took the form of giving wages to the heads of families for work done on the mission premises. Some new additions to the premises were on different levels and needed to be graded, and old ruined buildings to be torn

down and the bricks cleaned up and piled; roads were to be laid out and broken bricks pounded fine for these; trees were planted and stones hauled for foundations to a wall; a well was dug, and many other improvements made. Coming at the end of winter the help thus given to nearly four hundred men was highly appreciated, and the only regret was the lack of funds."

Japan Mission

PRES. CHARLES CUTHBERT HALL, D.D., AND REV. DR. GEORGE F. PENTECOST

THERE follows a gratifying note of the value of the services of President Hall and Dr. Pentecost in Japan, sent us by Dr. J. L. Atkinson: —

"Dr. Pentecost's sermons were thoroughly Scriptural. His facility in the use of Scriptural language and Scriptural incidents is unique. He dealt with the great fundamentals of the Christian religion in a strong, interesting, and impressive way. Some non-Christian Japanese who attended the first service were disappointed. They expected a brilliant lecture, philosophical or literary, on a Christian subject, and finding themselves listening to a strong Biblical sermon, some of them withdrew — not many, but a few. The Christians and inquirers could not fail to be instructed, and their faith in the Scriptures greatly strengthened by the doctor's sermons. One pastor said to me, 'The sermons were good medicine for us.' I think that they were both meat *and* medicine, and that they will result in great good.

"I am very glad that Dr. Hall's strong philosophical addresses have been followed by these equally strong Scriptural sermons. The two have given the Japanese a very clear understanding of how the Christian religion can be interpreted and of how it must be accepted and lived. Both Dr. Hall and Dr. Pentecost, by their courteous bearing and manner of address, by the spirit of earnestness manifested in the delivery of their discourses, and by their whole methods and bearing, have made powerful impressions for good in this region of which Kobe is the great center. The philosophical and Scriptural, hand in hand, head with head, and heart with heart, as represented by these two cultured Christian gentlemen, cannot fail of producing favorable and lasting results for good in the thoughts, hearts, and lives of all the audiences that they have addressed. We thank God for these two men, for their coming, and for their work; and we hope that a succession of such 'laborers together with us' may be sent to Japan by the home Christians."

JAPAN'S GREAT NEED OF THE GOSPEL

A letter from Rev. Enoch F. Bell, who went to his station at Sapporo last fall, gives a young man's experience of Japan's dire need of the gospel: —

"About six months ago we were catching our first glimpse of Mt. Fuji. Since then we have had our share of the usual experiences of a new missionary. The climate has told us to go slow; the language also. We are well over the first shock which one gets as he plunges into a society where God has not been known for generations, if not ages. How many more such shocks are to come is of course unknown; but it will have to be a big one, I fear, to make any deep impression. Without the stimulus of a morally ideal religion like ours it would be very easy to lapse into a *shikata ga nai* spirit: 'It can't be helped.' And more than that, too, I fear we would soon not mind much if it wasn't helped. Intemperance, impurity, love of pleasure, are tremendously great. As yet there is very little public senti-

ment expressed against such. I do not wonder that Miss Daughaday, of our mission station, is fighting for temperance 'tooth and nail.' The young men with whom she is working are finding it hard to resist the spirit of the day. But then, you know about this appalling need of Japan far more than I do. You have seen it being met, too, by the Christian forces at work here. I remember when I was in America that Mr. Mott spoke of the great need here. It really seemed good to have the forces of evil in Japan brought out into prominence in order that we Christians at home might have the full intelligence needed for more specific prayer and work. If I have any criticism to make of the accounts of the work in Japan generally, it is that the superficial aspect of the Japanese and their life is too often emphasized without a just presentation of the need. The church at home could easily get the idea that missionaries are no more needed, for instance; whereas, if they knew how little the great mass of common people know of even the name of Jesus Christ, they would redouble their efforts for Japan. The native church is growing and is manifesting its life: it is meeting the opportunity given it for meeting the needs of Japan; yet, morally considered merely, it cannot get along without the Christian worker from the land where God has been known for generations. Nor can it evangelize alone the wide, wide fields — millions and millions who apparently have not had an intelligent opportunity of accepting Jesus Christ as their personal Saviour. Missionaries are still needed, both to help the Christians themselves and also to help in reaching the masses."

BIBLE STUDY IN HIYUGA

This message from Rev. C. A. Clark reminds us of the great truth, "My word shall not return unto me void": —

"One of the noticeable features of the Hiyuga work is the increasing interest in Bible study everywhere; *e. g.*, I have four classes which meet three or four times a week for this, and two or three classes on Sunday, besides the individuals who come regularly to study the Bible. The Y. M. C. A.'s of Miyazaki and Takanabe have well attended weekly Bible classes. Tsuma has a group of a dozen very earnest Bible students, whom Pastor Hamada, of Takanabe, meets once a week; also forty or fifty children, who meet him for instruction; also a recently organized women's club, which calls itself Christian, though none of its twenty or so members are Christians as yet. Mr. Hamada also meets every week with an earnest Bible class of men and women at Tsuno. In other places, too, interest in Bible study is increasing. On May 3, six young business men and one lady teacher united with the Takanabe church by baptism. Four of these were from Tsuma. At the same time one man, the head of a family and a man of considerable influence, baptized elsewhere, but for a long time inactive as a Christian, united with the church, bringing his baby for baptism; three other children were also baptized. This makes twenty adults who have been baptized this year. We are expecting many more."

ITEMS FROM THE MISSIONS

Mexico

A Growing Church at Campos. "An old brother over seventy years of age made the round trip of 160 miles to convey me [Mr. Wagner] from the mail stage terminus to Campos. The congregation here has recently received an addition of twenty believers from another

of our congregations 150 miles further south. Nineteen adult members from this and neighboring towns were received by baptism and confession of faith into the church. Pastor Villa and his congregation are pushing the church building, which will, when ready, accommodate nearly four hundred people. The town is growing, and new believers are constantly added to the congregation. It is an agricultural center of a prosperous mining region, soon to be traversed by a railroad."

Turkey

Good Cheer at Van. Dr. Raynolds writes that "during this week," the first in May, "we have been making a special effort for the good of our church members. For five evenings sectional meetings, in as many different neighborhoods, were held, and this Saturday morning a general meeting for the whole church, in which the evidences of the Spirit's presence were very marked, and we hope a deep and permanent work may be accomplished."

The ever warm friends of mission work in Turkey, Professor and Mrs. Harris, have just been visiting in Eastern Turkey. Their visit to Van resulted in a glad exclamation from Dr. Raynolds, "Rejoice with us that the Lord has given to our dear friends, the Harrises, the ability and the inclination to wipe out the debt on the hospital by giving us a check for just the amount that was needed."

Religious Work in Aintab. The reports from Aintab, where there has been so much religious interest within the last winter, indicate the development of district meetings for women, and the feeling of great need of special help in the way of training and encouragement for those who have lately become Christians, and also for those who want to become more efficient Christian workers. Those who went out into the regions around about to conduct evangelistic work have returned. They met with various difficulties, but the reports are generally very encouraging. This is especially true of the reports from Oorfa. Work among the Gregorians is of special interest. During the vacation week two Gregorian teachers, one from Aintab and one a teacher in the college, went to Kilis for evangelistic work in the Gregorian community.

Self-support in the Adana Field. Mr. Chambers, in charge of the Adana district, notes that the degree of self-support of the assisted outstations has come close to the fifty per cent point. Had the material prosperity of the country been good this point would have been passed. Taking the whole field, including the self-supporting churches of Adana and Tarsus, the proportion of self-support passes seventy per cent. This certainly is a good showing for the churches in this part of Turkey when we remember that the financial conditions in the country have very seriously affected most of the communities. With the close of the year 1902, some of the churches found it difficult to balance their accounts. Some of them were greatly embarrassed, and for the three months of the new year find themselves seriously involved. This year promises to be a trying one in the churches.

Africa

Growth at Chisamba. "Our work here now seems to be on a substantial basis. There is a good band of workers, the schools never had more pupils, the congregations were never larger, the church is steadily growing and seems to be in a good spiritual condition." Thus writes Mr. Currie as he suggests his willingness to leave this attractive field to others and himself press on to the regions beyond, in the far interior, if the Lord will indicate an unoccupied field where it is desirable to begin work.

Ceylon

A Battle Against Caste. During the year the boarding school at Oodooville received a low caste girl. About thirty girls of the 170 left the school, the washerwoman refused to do the girl's washing, and the school was twice set on fire. After eight months' struggle twenty-five of the girls are back again and everything else is being done as usual. Such a battle issuing in victory marks a new era in the history of missions in Jaffna. Other mission societies working near by will doubtless take the position of the American Board. Later reports tell us that girls are pleading to be taken into the school. Twelve of the girls were received into the church at the February communion, and others also are asking to be received.

Philippines

Just a Glimpse. Mr. Black, our pioneer missionary in the Philippines, writes from Zamboanga: "Sunday evening I went out to one of the suburbs where meetings have been held for some time. There were about twenty-five present, all seemingly in search of the truth. I made my maiden speech there in Spanish. It was very short. They sang some good old tunes to Spanish words. They have suffered some from persecution. The native converts suffer the most from their relatives and neighbors. They are learning slowly the love, joy, peace, and patience which are essential to true religion."

India

A Medical Ministry. "A Zemindar living in the Tinnevilly District, about one hundred miles from Madura, was much concerned about his little son, who had a fever. The fever had lasted some days. He had tried his own native remedies, but they had failed. He therefore concluded to send for the mission doctor from Madura. At first the physician felt that he could not go so far, but finally he consented. One good big dose of quinine and the boy was all right. The Zemindar gave the hospital a thank-offering of two hundred rupees ($70). This was rather a costly dose of quinine.

"The income from the patients at the Madura Hospital is increasing from year to year. Last year the thank-offerings amounted to 6,300 rupees. This paid for medicine and for many of the other hospital expenses. In addition to the thank-offerings about 2,500 rupees were received from other Indian sources, and about 1,150 rupees American money was spent during the year." — Dr. Van Allen.

Austria

Encouraging Business. "I preach every Sunday, and on last Sunday twice. Nine more persons were received into the church in Weinberg, and three were received here in Smichow the last Sunday in May. In Pilsen, at the time of the annual conference, a large hall was dedicated and Preacher Hochman was ordained. The new house at Smichow will be open the first or second Sunday in July. Over 200 people were received into our churches during the year ending May 1, 1903." — Rev. A. W. Clark, D.D.

China

A Woman for the Emergency. To show the character of our missionaries and how the single women often rise to meet a special emergency, it is interesting to note that in the Shao-wu field of the Foochow Mission, where Dr. Walker has been compelled to give up the touring, Dr. Lucy P. Bement has taken his place in this work. Accompanied by Pastor Diong, who always went with Dr. Walker, Dr. Bement has been out forty-six days, traveling each day from daylight till dark on foot, by chair, or by boat. The idea in making the tour was not to start new work, but to visit work already begun as quickly as possi-

ble, inquire into the condition of affairs at each place, treat the sick, have a meeting with the people, take those into the church who were ready for the step, and encourage the workers at every point.

NOTES FROM THE WIDE FIELD

KOREA

"In 1884 the American Presbyterian Mission sent the first missionaries to Korea, where they found the old religions of the country — Confucianism, Buddhism, and Taoism — had largely lost their hold of the people. Their medical knowledge opened the doors of Korean officialism almost immediately, and within three years the first Korean church was organized. Today there are over thirty thousand men and women who have given up their heathen practices and are worshiping the Christian's God. Korea forms a peninsula between Japan and the mainland of China. Its territory covers less than ninety thousand square miles, and its population is about twelve millions. The people are of Mongolian origin and are said to be a very handsome race. The missionaries bear testimony to their mental brightness and quickness of perception. Seoul, the capital of Korea, is rich in palaces, and is surrounded by a great wall, with eight gateways, bearing long names after Chinese fashion, 'The Gate of Bright Amiability,' the 'Gate of High Ceremony,' etc. At Seoul are the headquarters of the only two Protestant societies that up to the present have been engaged in the evangelization of Korea, the American Methodist Episcopal Mission and the American Presbyterian Mission. The Roman Catholics, however, have not been idle, and their great cathedral occupies one of the most prominent positions in the city." — *Missionary News.*

AFRICA

UGANDA. — "Bishop Tucker, alluding to certain reports which had reached England of declension and failure in Uganda, writes that since his return to his work he has 'anxiously considered what grounds there were for such a pessimistic view of things,' and feels bound to say that he fails to see any grounds for it. 'On the contrary, ever since my arrival in Uganda I have daily had cause to thank and praise God for all that he has done and is doing.'

"As an illustration he instances the attitude of the Baganda in face of the new conditions created by the completion of the railway and the 'consequent inrush of outside evil. This is now fully upon us, and the way in which the Baganda are meeting the new influences at work surprises one and fills one with thankfulness.' The growth of the work in Bunyoro and Nkole is to the Bishop 'one of the marvels of these times of blessing which God has been giving to us in recent years.' The Bishop, however, together with his fellow-workers in the mission, fully realizes that there are, to use his own words, 'shadows in the picture,' and that 'there are those who did run well, but who have gone back, and others who have been hindered,' and that 'for these we must sorrow, and cease not to pray for their restoration;' but he adds that, in spite of all this, 'one cannot but thank and praise God for all the vitality of religion, and the devotion to Christ as Lord and Master, which one is permitted to see on every hand.'" — C. M. S., *From Month to Month.*

CONGO FREE STATE. — "Since our last issue the indictment against the Congo Free State has grown in strength and volume, and we rejoice to believe that England is at last awakening to a sense of her responsibilities in this connection. A

valuable service was rendered to the movement by the publication early in May of a pamphlet entitled, 'The Case Against the Congo Free State.' It states that with the exception of the infinitesimal lower Congo below Stanley Pool, its entire territory has been converted into a vast monopoly, until not only free trade but commerce itself has disappeared. 'The native, deprived by degrees of the produce of his land — the right to the free disposal of which constitutes the only possible interpretation of the word "trade" in Equatorial Africa — is required to collect rubber and ivory (the only two products which will bear the cost of transport to Europe) at the bidding of the Congo State Government, or of the gigantic trusts it has formed, whose action it directs, and in whose profits it shares. To all legitimate commercial enterprise the country is absolutely closed.' The government interpretation of that word 'required' becomes apparent when the methods adopted by that 'engine of military tyranny,' the 'force *publique*' are understood. The pamphlet contains a number of authorized and appalling statements showing that under the sway of these unscrupulous and barbarous troops a veritable Reign of Terror exists throughout the Congo State." — *Regions Beyond.*

POLYNESIA

New Hebrides. — "The labor traffic has had a dreadful effect in depopulating these islands." This is the judgment of Rev. Frank H. L. Paton, son of the well-known John G. Paton, in his book, "Lomai of Lenakel: a Hero of the New Hebrides." He devotes a chapter to this subject, from which we quote a short paragraph: "I have studied the question for six years from the island point of view, and I am convinced beyond all shadow of doubt that this is one of the main causes of the dying out of our people. Many men blame the wearing of clothes. No, the labor traffic is mainly responsible, for it sucks out the young life blood of the community, breaks up family ties, and everywhere leaves desolation and bad feeling behind it. I have seen a whole village emptied of its young men by the visit of a Queensland labor vessel; and most of their wives then recruited by the next French vessel for Noumea. The labor traffic has been aided in its dire work by the trade in firearms and drink, a trade which has lined the pockets of British as well as French with ill-gotten gain. Add to these the introduction and spread of European diseases, through returned recruits, and you have the three main causes of the rapid dying out of our people in the New Hebrides."

SPAIN

Religious Conditions in Spain. — There has been no little question on the part of many of the friends of missions as to the wisdom of conducting missionary enterprises in nominal Christian lands. In order to clarify the minds of the readers of the *Missionary Herald* upon this point we call attention to an article in the *Contemporary Review* of June under the title, "The Church of Rome in Spain," in which the writer, Joseph McCabe, replies to an apologetic of Father J. S. Balmez on "Catholicism and Protestantism Compared." This apologetic is a defense of the Spanish Church, and is regarded as a classic on the social value of religion. The article which we note treats the subject from the point of view of fact rather than theory, and begins with this quotation from Father Balmez: —

"Before Protestantism European civilization had reached all the development that was possible for it; Protestantism perverted the course of civilization, and produced immense evils in modern society; and the progress that has been made since Protestantism has been made, not by it, but in spite of it."

In the light of the present day civilization the writer represents the shrinking figure of Spain, "the most Catholic nation in the world," as far behind all others. The writer attempts to show that the almost total neglect of education in Spain may be due to the lack "of the social beneficence" of the church, which has certainly given little impulse to this first condition of national prosperity. He shows that the education of the clergy is entirely inadequate to the needs of today; that the ecclesiastical blessing on almsgiving has magnified the trade of begging so that the people of Spain present to the world great disinclination to work. The Church of Spain continues its extensive calls upon the people for support. The editor of *Revista Christiana* reports that the Church of Spain spent 29,200,000 pesetas a year on incense and candles alone. The direct charge is made of the deliberate sale of indulgences; of the encouragements which the church gives to extravagant and costly display in public worship, and its clinging "with pitiful tenacity to its immense treasures," while the people are growing poorer and poorer. The writer takes into account "the frightful indifference to animal suffering, which in consequence of this national sport (the bull fight) is so conspicuous a feature of Spanish life." The slowness of the church in face of this "the second ulcer of Spain, the bull fight," is strongly emphasized. If such charges are true, and if the church in Spain is impotent to bring about social and moral reforms along these lines, certainly there is need of extensive missionary work in such a field.

INDIA

Educated Indian Christian Women. — "Our contemporary, the *Indian Social Reformer*, draws a contrast between educated Parsi women and educated Indian Christian women. The former, it believes, are not much of a leavening influence in the community at large because they are self-centered. Of Indian Christian women it says: 'Though cut off from the parent community by religion and by prejudice and intolerance, the Indian Christian woman has been the evangelist of education to hundreds and thousands of Hindu homes.'" — *The Dnyanodaya.*

Ideas of Ignorant Natives. — "Not infrequently catechumens are subjected to persecution by their relatives, and daring to leave the Panchama social system for Christ they are regarded with contempt and aversion. The depressed classes regard conversion to Christianity as a fall. This is expressed in unmistakable terms. The result is that only a certain number of them, bearing a very small percentage to those who remain in the Hindu shackles, have come over to the Christian faith. Those who refuse to take the step remain aloof deliberately, even though they may be aware of the marked improvement in the condition of their Christian relatives and neighbors." — *Harvest Field.*

Preaching recently on behalf of the Church Missionary Society, the Bishop of Stepney pressed home the truth that the spiritual well-being of the Christian church is bound up with the evangelization of the world. "Wherever you have found that the consciousness of the presence of Christ is faint and slack," said the bishop, "you will find that the interest in missions becomes faint and slack also. When you find that Christ enters into the consciousness of the members of his church, at once the instinct of expansion asserts itself. . . . Men sometimes say that you must first convert East London and then think about missions. I give the reply with absolute deliberation that the one thing that would make me certain that the conversion of East London was not far distant would be that all the members of the church in East London were so full of the presence of Christ that they were bound to respond to the incentive, 'Go ye into all the world and preach the gospel.'" — *The Chronicle of the London Missionary Society.*

Department for Young People

A UNITED CAMPAIGN

The young people of the Congregational churches have received a rich inheritance in the traditions and past achievements of our faith and order. From the landing of the Pilgrims and Puritans to the present day, Congregationalism has taken and maintained advanced positions with reference to the leading philanthropic and missionary enterprises of Protestantism. The history of this glorious service should cause every Christian young man and woman to thrill with devotion to the organized denominational activities, not for the sake of pride of church, but because of irresistible purpose to bring glory to the kingdom of Christ in the whole earth.

The history of the Congregational churches is undoubtedly a living inspiration to but a few of the present generation of young people. Few know the record of the past. Many lack true appreciation of the legacy handed down by the fathers. To revive the study of the past will mean much to the present vitality of religious work among young people. But to study past achievement in order to equip for the larger work of the future is far better.

For the purpose of securing unity of plan and action in giving identity to new efforts for the benefit of the young people of the churches, a conference of secretaries representing the several denominational societies was held recently. There is every reason to support, and none to discourage, a complete coöperation of these organizations in the campaign of education among young people. If the plan proposed be finally adopted, pastors and leaders of young people will have presented an opportunity to effect an advance in missionary service unparalleled in the history of the denomination.

A simple but thorough coöperation of the six societies will be in the line of economy. There will be less duplication of effort. Literature will be issued with the needs of all phases of home and foreign missionary work in view. By coöperation in exploiting methods of work much confusion will be avoided. Work that much needs to be done by any one missionary society, in order to inform young people of its work and make intelligent support possible, will be carried to completion in a manner tending to strengthen devotion to the interests of the other societies.

The contribution of the missionary societies to the development of the spiritual life of young people should be continuous and liberal. Unless founded on a Christian life of reality, the missionary spirit will be formal, aimless, and cold. The united effort among the officers of the societies will have as one of its strongest motives the purpose to ground the whole missionary enterprise among young people in a practical devotion to Jesus Christ and a desire to use the whole of life in making the Christian church a world power.

The need of a widespread missionary campaign among young people is perfectly apparent. What should be a means is considered an end in Christian work. A society which is a self-culture club is good, but one which becomes a propagating center

for the spread of Christianity by the gift of lives and money is infinitely better. Prejudice for or against one of the forms or fields of missionary endeavor would vanish before an increasing knowledge through Bible study of the mind of Jesus regarding missions.

For a campaign to be effective it must be educational and thoroughly spiritual. Only thus would knowledge lead to glad giving. In no other way would lives be given freely and effectively for missionary service. Such a campaign should raise the faith of Christians to take long reaches and claim large results. Prayer would become a mighty means of work. Those who remain in the home churches would tend more and more to be controlled by a missionary spirit as profoundly Christlike as that which leads others into destitute and isolated sections of the world.

At a later date more will be said about this campaign. Young people and pastors will certainly coöperate gladly with officers of the societies in the endeavor to place Congregational young people in the lead with respect to power in prayer, devotion to sacrifice, gift of life, knowledge of achievement, and support of denominational interests.

As this issue of the *Missionary Herald* goes to press, the Lookout Mountain conference of the Young People's Missionary Movement is drawing to a close. Assurance of a successful issue was had in a large registration and an exceedingly strong list of leaders and speakers for the program. A full report of this gathering and the conference beginning on July 22 at Silver Bay, Lake George, will be made in our next number.

The August monthly missionary meeting has for its subject a home missionary theme. In addition to the excellent material which will appear in the *Christian Endeavor World*, reference is made to the offices of the various denominational societies operating in the home field for facts about Christian work among the foreigners in our country.

Two new books to be used by the Young People's Department of the American Board are just about to appear. The first is a biographical text-book dealing with the lives of missionaries in China, written by our own scholar, Rev. Harlan P. Beach. The second is a general course covering missions in all the world, prepared by Prof. Amos R. Wells. Young people are urged to make preparations now for mission study classes, in order that work may be started as soon as the announcements regarding foreign mission study classes are made.

AN EXPERIMENTAL MISSIONARY DEPUTATION

BY REV. GEORGE H. EASTMAN, MILLBURY, MASS.

In response to a suggestion from Secretary Hicks of the American Board, and with his aid, a two weeks' missionary campaign was recently made in the Worcester South Conference of Massachusetts, under the charge of the conference committee on missionary work. Two recent graduates from Union Theological Seminary, Messrs. Wellington H. Tinker and Theodore S. Lee, held from two to five services in ten different churches.

While one or more public meetings

were held with each church, the main purpose of the visit was to confer in private sessions with the several missionary committees of church, Sunday school, and Christian Endeavor Societies. In these personal conferences practical methods of fostering the missionary spirit were discussed. Such questions as the best means of spreading information of missionary activities, the various ways of training the young people, and the methods by which more general and systematic giving can be brought about were carefully considered. Literature in abundance from the missionary organizations, illustrating and explaining their points, was exhibited.

The aim of these conferences was twofold — first, to agree if possible on some definite advance movement which would be best adapted to local needs; and second, to put into the hands of a few leaders information concerning practical methods by which these plans could be carried out.

In the public services, Mr. Tinker and Mr. Lee won the cordial interest of their audiences by their attractive personality and their exceptionally able and enthusiastic presentation of the missionary opportunities before the Christian church of today. In the private conferences they commended themselves and their plans by their evident sympathy with local difficulties and their wise yet modest suggestions.

They are both unusually qualified for such a task. Mr. Tinker has had much experience in Y. M. C. A. work among the students of Amherst College and in New York City. Mr. Lee is under commission of the American Board, expecting to sail for India in the autumn. Both have had personal experience in conducting mission study classes.

It is too early to predict definite results, but several churches are already planning more aggressive work along the lines suggested. Some missionary libraries will certainly be placed. Missionary committees have been appointed where there were none. Several mission study classes will undoubtedly be organized in the near future.

This visit is the first of a series which the Massachusetts committee on missionary work is hoping to arrange for the coming year, as far as the churches express a wish for such deputations and young men from our seminaries, competent to undertake such a campaign, can be found.

A WORKABLE MISSIONARY LIBRARY

BY REV. CHAUNCEY J. HAWKINS, SPENCER, MASS.

(See editor's note on separate page)

"How can we increase our contributions for missions?" every faithful pastor asks. "By increasing missionary information," is the reply constantly given. The answer is a good one. Unless people can be brought into touch with the mission field through a better understanding of the condition and needs of the people, we cannot expect large gifts of money. But the educational is almost as difficult as the financial problem.

The monthly missionary meeting cannot solve the question, because a very small proportion of the church members attend this midweek service. Missionary sermons are necessary, but they cannot be preached often enough to give any large amount of missionary information. To get a large number of people to read missionary literature is very difficult. "Have you any missionary books in your library?" said a pastor to the librarian of a certain Sunday school library. "Yes," she replied, "those two upper shelves are missionary books, but they are never read. They represent so much money wasted." How many Sunday school librarians could add a similar testi-

mony! Many young people's societies buy missionary libraries. In a short time they are forgotten, and no one reads them.

Having had two Sunday schools and young people's societies that belonged to the class just described, we determined upon another plan. Circulating libraries are very popular in our day. This suggested a plan for a missionary library. All the books none the worse for wear were taken from top shelves of the Sunday school library, and with a number of new books which were purchased were combined in what we call "Our Church Circulating Library." This was placed in the vestibule of the church where every person coming into the church could see it. This notice was placed upon the church calendar: "Today we start our Church Circulating Library. It consists of a good collection of books on the making of new civilizations in our day, on great social problems, and is especially rich in good biography. Anyone has the privilege of taking these books and keeping them two weeks. Two young women will be at the table in the lower vestibule at the close of the morning service. They will be glad to show you these books."

The pastor called especial attention to a few of the most important books, but this was not necessary. The young women had taken their places in the vestibule before the church service. As one person after another came into the church the library was the first thing to attract attention. The young women, enthusiasts in missionary work, described the books, and before the morning service nearly every book was taken. Out of a library of thirty volumes twenty-two were taken the first Sunday. The next Sunday many returned, eager for another book, so much interested had they become in the one they had just read. The majority of those taking books do not attend the midweek service, and are not members of any missionary organization. It is a workable missionary library, and touches more people who are not greatly interested in missions than any other organization in the church. The only things necessary to make such a library successful are a few good books, a conspicuous place to exhibit them before Sunday morning worship, and some reliable, enthusiastic young people to explain the books.

A short bibliography is given for the benefit of anyone who might care to establish such a library: "Japan and its Regeneration," "Life of Henry Martyn," "Robert Morrison," "Adoniram Judson," "In the Tiger Jungle," "My Life and Times," "Personal Life of David Livingstone," "Africa Waiting," "Dawn on the Hills of T'ang," "J. K. McKenzie," "Life and Letters of Joseph Hardy Neesima," "Medical Missions," "Evangelization of the World in this Generation," "Great Value and Success of Foreign Missions," "Modern Cities," "Twenty Years Among the Mexicans," "The Romance of Missions," "Odds and Ends, or Gleanings from Missionary Life," "Among the Turks," "Life of Fidelia Fisk," "John G. Paton," "The Sunrise Kingdom," "Heroes of the Mission Field," "Everyday Life in India," "With South Sea Folk," "Up from Slavery," "The Future of the American Negro," "Mary Reed," "The Sign of the Cross in Madagascar," "The Gist of Japan," "On the Indian Trail," "China's Only Hope," "Korean Sketches," "The Transformation of Hawaii," "The Wrongs of Indian Womanhood," "In Africa's Forest and Jungle," "How Whitman Saved Oregon."

[The valuable suggestions made in this article will be deeply appreciated by missionary leaders. The *Missionary Herald* extends an urgent invitation to missionary workers to contribute brief statements for print, describing successful ways of bringing home the facts and inspiration of missions to individuals, young people's societies, Sunday schools, and the adult members of the churches. It is the purpose to make this part of the magazine contribute forcibly to the organized missionary activities of all departments of church life. — ED.]

COMMANDING PURPOSES OF POWERFUL LIVES

EVERY young man or woman desires influence and power. Their possession follows on after the fulfillment of certain knowable conditions. In the realm of the spiritual world these conditions are shown by Jesus. The apostles received power because they accepted these conditions and acted accordingly. Next to the study of the life of Jesus and his first disciples, the scrutiny of later lives is an aid in the development of personal spiritual power. In succeeding issues of this department, therefore, some quotations will be printed, selected from books describing lives well worthy to be imitated, with the hope that readers who are not satisfied with their spiritual attainments may thereby be spurred to a more complete devotion to Christ and the spread of his kingdom. : : : : : : : :

"Every evangelical church possesses in some measure, of course, a genuine affection for our Lord; but as Faraday has shown that a dormant magnetism exists in all metals, which will become apparent only at a certain temperature, so in some Christian bodies there is required a degree of religious fervor to make it apparent that charity abides there. It must be said that this virtue, with some alternations of vigor, has been eminently cultivated by the United Brethren, among whom there has never prevailed a Christless Christianity, nor Christ without the cross, nor the cross without the resurrection. Philosophy undertakes no foreign missions; she will never quit her groves of Academus. Little would it avail if she did. Mere philanthropy will not take men into unevangelized regions. No reliance for reclaiming the race can be had save upon those who discover that on the cross justice and mercy harmonize, who become so penetrated by the love of God in Christ Jesus that they 'cannot but speak the things which they have seen and heard.' The place where they shall witness, whether among kindred at home or heathen at the ends of the earth, is a matter of comparative indifference so the Master makes his pleasure plain." — Chapter on Moravian Missions, in "Protestant Missions: Their Rise and Early Progress," by A. C. Thompson.

"If one can truly lead a soul to God from amongst that people, it is as much as winning a hundred in Europe, for these latter have each day means and opportunities sufficient for their conversion, while the former are entirely without them."—Words of Professor Francke, of Halle, to Bartholomew Ziegenbalg.

"We will seek nothing else in the world but the glory of God's name, the spread of God's kingdom, the propagation of divine truth, the salvation of our neighbor, and the constant sanctification of our own souls, wherever we may be and whatever of cross-bearing and suffering it may occasion us." — Voluntary covenant entered into by Von der Linde and Ziegenbalg, one hundred years before organization of American Board.

"If the Lord shall be pleased to grant us the conversion of but one soul among the heathens, we shall think our voyage sufficiently rewarded."— Ziegenbalg, after arrival in India, May, 1707.

"May the Lord of hosts, whose work we design to promote, perfect us and gather unto himself at last a church and peculiar people from among this wild multitude of heathens! And then let the devil and his infernal herd rage against it to the utmost; we know there is an overruling power confining him to such boundaries as he will not be able to pass." — Prayer of Ziegenbalg about 1710, in India, when persecuted by Romanists.

O SOJI (GREAT CLEANING) AT THE OKAYAMA ORPHANAGE

BY REV. JAMES H. PETTEE, D.D., OKAYAMA, JAPAN

Too - ta - ta - too tata too - too - too.

"*Ma!* (O my!) What's that?"

"That! Why, Yone, that's the bugle," Taro shouts from the other end of a long quilt which covers four boys. "It is blowing for us to get up."

"Oh! it can't be morning yet."

"Why, you fool, of course it is! Here it is a quarter of six."

"Well, I don't care, anyway. I'm sleepy. I'm going to have another nap. I had to work in the printing office till eleven o'clock last night, finishing the work on *Asylum Record*."

"No, we're not going to let you sleep. Here, Tat' San, punch Yone San in the ribs. I'll kick him from my end of the bed. Let's wake him up."

"O, let up, boys! I'm sleepy."

"Don't care if you are. It's time to get up, and just because Father Ishii is away off in Kyushu is no reason why you should turn lazy. Besides, I believe this is going to be *o soji* day, for I heard a policeman say to Mr. Moriuye in the office yesterday that only two days more would be allowed to this neighborhood for the spring cleaning."

"O, well! if there's any such fun as *o soji* going on, I'll not stay in bed. So here goes. I'll be first at the well for a scrub."

Yonekichi was right. The day for the "great cleaning" had arrived. After breakfast came prayers in the chapel, varied tunes on the bugle, summoning the 200 children to each exercise, and then it was announced at the close of Pastor Abé's interesting talk on "Habit" that there would be no classes in the schoolroom and no routine work in the printing house that day, but that everybody, old and young, was expected to take hold and help do the cleaning.

"Spread your beds on the roof of your cottage;" "Take up the floors and sweep the ground clean;" "Use plenty of lime;" "Stack up the soft mats in the sunshine for five or six hours and then pound them well;" "Tie a cloth over your mouth when you are doing the dustiest part of the work;" "Be sure and carry all the kitchen dishes, kettles, etc., out into the sunshine;" "Dig a hole in the yard and bury all rubbish;" "Don't leave a particle of mud on the place;" "Be careful not to let the little children get hurt;" were some of the orders issued.

A police official inspected the various dormitories and other buildings, expressed himself as satisfied, and proceeded to stick a reddish brown paper

on the gate posts. On the slip of paper was printed, "*San-ju-roku-nen-do Shunki Dai seiketsu hō shikō zumi*," which means, "The way of the great spring cleaning in the thirty-sixth year (of Meiji) is completed."

"FATHER ISHII"

It speaks well for the thoroughness with which these semi-annual scrubbings and dustings are conducted at the asylum, and also for the cleanly conduct of the establishment between times, that last summer, when cholera raged so fearfully throughout this city, the only two establishments in Okayama where large numbers of people are gathered together, that escaped without a touch of the epidemic, were this orphanage and a large silk mill, whose president took special pains to instruct his operatives on how to avoid the dreaded disease. A thousand people died in the city and immediate vicinity, but not a child in the Okayama Asylum fell sick.

This well-known institution was founded fifteen years ago by Mr. J. Ishii, then a medical student. He had heard of George Müller's wonderful work of faith at Bristol, England, and he felt himself called of God to sacrifice his medical diploma and devote his life to the care of homeless children. More than six hundred different boys and girls have thus been cared for

THE ORPHANAGE, AND A DORMITORY

through the years, and scores of these are now earning their own living as printers, farmers, shoemakers, photographers, or traders. Nearly all are a credit to the institution that trained them, and are helping to build up a Christian civilization in new Japan. For nine years Mr. Ishii and his "large small family" found their home in an old Buddhist temple. Often have I attended morning chapel with the children when the deep-toned sound of a priest's bell and the monotonous, but not unmusical, droning of his Buddhist prayers on the other side of a paper door served as a sort of quiet echo out of the historic past to the glad, ringing Christian hymns of praise and the impressive, faith-filled prayers of these few score believers in a new order of things for the Orient. The old priest himself was half converted to the new teaching, and looked upon it as at least a call to a much needed renovating of the moral and spiritual housekeeping of Japan.

FOUR IN A BED

One of the striking results of the good work of this great Christian orphanage and its sister institutions has been the moral house cleaning which Buddhists and Shintoists have been driven to undertake. In fact, philanthropy has become a fad of the times, and several non-Christian benevolences are now far better supported financially than pronouncedly Christian organizations. One institution for children in Tokyo has an endowment of more than a quarter of a million yen, and Baron Mitsui gave at one time last year 100,000 yen worth of bonds for a charity hospital. While Christians cannot compete financially with these specially aided institutions, their orphanages and other asylums take an acknowledged lead in point of character and real worth. They set the pace for other charities. A non-Christian governor recently published an article in one of his prefectural journals in which he stated that he had just visited and inspected the widely known Okayama

Orphanage. While he was disappointed in the buildings and meagerness of the plant, he was astonished and delighted at the fine spirit prevailing among both workers and children. It was a practical realization of the teachings of the Bible. He would advise institutions that had finer buildings to copy the spirit and methods of this truly wonderful orphanage. Such testimony from a former bitter opponent of Christianity shows the changing temper of the times and also the great importance of standing behind this and similar institutions that they may hold their place as worthy models in the conduct of great charities.

Thanks to a generous gift from an American friend, some old debts contracted several years ago, when the asylum recklessly tried to become self-

"GOOD MORNING! HAVE YOU USED MY TOWEL?"

supporting, have been lifted. That was a splendid bit of house cleaning, which makes the whole orphanage shine as though it had had a coating of Pears' soap or Pearline. A strict account is kept with each child, habits of industry and economy are encouraged, and the children have been induced to invest their hard earned pennies in the savings bank until 137 of them now have some 205 yen to their credit in the local bank. Strange to say, the girls beat the boys at this game. They seem to have fewer wants, or to keep them under better control. Last Christmas a boy and a girl received a promise of gifts from some foreigners. The boy voted to have his in the shape of a bosom shirt, with collar, cuffs, and a necktie thrown in. The girl said she was really in need of nothing in particular, and would prefer to have hers

in the shape of a deposit in the savings bank. Both children were made happy. Twenty dollars a year supports a child in the asylum.

No debts is one of the principles of the place. Other rules are: A clean sweep every morning of houses, yard, and street; Prompt attention to the bugle calls; A separate towel for each person; Three baths a week; No waste of chalk, change, or clothes; Wash your mind and your heart daily as well as your face; Occasionally have an *o soji* (big cleaning) of a moral and spiritual order, by fasting and prayer, by private meditation and attendance upon helpful meetings; Discourage all unclean talk and conduct; Take regular exercise; Eat all the plain food you want; Associate so far as possible

LITTLE WASHERWOMEN

with persons who will help you live holy, earnest lives; Be loyal to the Christian principles of the asylum.

There are still many pressing needs, as, for example, a new chapel, a school building, a girls' dormitory, a better industrial plant, more land, and an endowment fund; but these will come in God's good time. The asylum has just been incorporated and will henceforth be under the care of ten trustees, seven Japanese and three foreigners. These last named are: Rev. W. L. Curtis, of Niigata; Prof. Frank Muller, of Tokyo; and the writer of this article. The orphanage continues to be a great work of faith and love, and merits the prayers and assistance of all who desire to see a clean, bright, helpful type of Christianity cleansing the Orient.

MISCELLANY

BIBLIOGRAPHICAL

Fanny Crosby's Life Story. By herself. Published by the Everywhere Publishing Co., New York.

This is a charming little autobiography of an unusually fascinating life, now in its eighty-third year.

Spiritual Power at Work: A Study of Spiritual Forces and Their Application. By Rev. George H. Hubbard. E. P. Dutton & Co., New York.

This volume is divided into three parts: first, Force; second, Machinery; third, Work. In the last division there are two chapters upon the subject of missions. The first of these gives a running *résumé* of the growth and propagation of the church throughout the Christian era. The second is upon the Dynamic Motive of Missions. Mr. Hubbard masses his facts well and presents innumerable arguments for a larger and more practical Christian activity. In answering the question, "Why should our churches sustain foreign missions?" Mr. Hubbard writes:—

"Why should a preacher preach? Why should a teacher teach? Why should a physician attend to the sick? Why should a farmer till the soil? Why should a merchant buy and sell goods and import or export fabrics? Why should a soldier fight? Why should a sailor traverse the ocean? Why should a railroad corporation transport freights and passengers from place to place? Why should a manufacturing company produce commodities of one sort or another? In short, why should any man do precisely what is involved in his chosen calling? Or why should any body of men engage in the very work that expresses the declared purpose of their corporate life?"

The Educational Conquest of the Far East. By Robert E. Lewis, M.A. Fleming H. Revell Co., New York, Chicago, Toronto, London, Edinburgh.

This book deals with the phase of the Eastern question not heretofore considered by bookmakers in any such exhaustive manner. The author, who is secretary in China for the International Committee of the Y. M. C. A., has been engaged since 1890 in building up an association in Shanghai, and meanwhile has given careful study to the educational systems, past and present, of Japan and China. He is highly commended for his painstaking work in the introductions by Rev. Arthur Smith, of our North China Mission, President Ebuka, of Tokyo, and by R. S. Miller, of the United States legation at Tokyo. The first part of the book is devoted to the government education of Japan; the second part to the same in China; and this is followed by two general chapters, the one upon Eastern educational problems and the other upon the obligations of the church. A bibliography and an appendix of summarized statistics close the book. It is satisfactorily indexed and illustrated. Education in Japan is traced from the crude beginnings of mediæval times in Buddhistic temples up to the year 1872, when the first educational code was promulgated by the government, and then through succeeding years of remarkable progress. This code is described in all its gradations from the elementary to the university, the awakening as to the education of women, also, and the moral problems among students. The history of education in China begins with an account of the Literati, their ancient systems and examination halls, their curriculum, and the old centers of learning. The rise of the modern college is described. An impression is left upon the reader's mind that education has taken marvelous strides in the far East, and that the missionaries have exerted wide influence in this as in other lines, and that Christian colleges stand in the foremost ranks in both China and Japan. This is a book which holds, and surprises, and enlarges our conception of the East with its vast possibilities.

NOTES FOR THE MONTH

SPECIAL TOPICS FOR PRAYER.

The Deputation in Africa, that health, strength, and wisdom may be given.

The missionaries now returning or about to return to their stations.

The new missionaries recently appointed and soon to enter upon their new and responsible life.

The Missionary Conference at Silver Bay, July 22–31.

The recent graduates of our American institutions, that many may be turned to work of the Lord both at home and abroad.

ARRIVALS ABROAD.

June 3. At Yokohama, Japan, Rev. and Mrs. C. B. Olds.

June 15. At Bombay, India, Rev. and Mrs. Byron K. Hunsberger.

ARRIVALS IN THIS COUNTRY.

June 9. At San Francisco, Miss Jane G. Evans, of the North China Mission.

June 13. At Boston, Mrs. Mary Harding, of the Marathi Mission.

June 16. At Seattle, Rev. J. H. DeForest, D.D., of the Japan Mission.

June 24. At Vancouver, Rev. Frank A. Lombard, of the Japan Mission.

June 18. At San Francisco, Rev. A. C. Walkup and Miss Louise E. Wilson, of the Micronesian Mission.

June 18. At San Francisco, *The Carrie and Annie.*

The Vine, scheduled to sail for Micronesia on June 12, was delayed and did not sail until June 25.

DONATIONS RECEIVED IN JUNE

MAINE

Bangor, 1st Parish Cong. ch., 75; Hammond-st. Cong. ch., 75; Central Cong. ch., 75, toward support missionary,	225 00	
Cape Elizabeth, 1st Cong. ch.	20 00	
Garland, Cong. ch.	4 00	
Hampden, Cong. ch.	10 61	
Kittery, Friend,	5 00	
Machias, Friend,	10 00	
Norridgewock, Friend,	5 00	
Perry, Cong. ch.	5 00	
Wells, 2d Cong. ch.	2 00	286 61

NEW HAMPSHIRE

Antrim, 1st Cong. ch.	5 16	
Candia, 1st Cong. ch.	5 00	
Chester, Cong. ch.	9 00	
Compton, Cong. ch.	13 00	
Concord, Miss S. E. Merrill,	2 00	
East Sullivan, Cong. ch.	9 52	
Exeter, 1st Cong. ch.	52 47	
Hampton, Cong. ch.	9 84	
Keene, 1st Cong. ch.	30 00	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	50 00	
New Boston, Levi Hooper, for North China Mission,	20 00	
Orford, West Cong. ch.	9 99	
Orfordville, Cong. ch.	2 20	
Pembroke, Cong. ch.	24 66	242 84

VERMONT

Barton Landing, Cong. ch., toward support Rev. Robert Thomson,	9 50	
Bethel, Cong. ch.	3 96	
Brattleboro, Swedish Cong. ch.	4 30	
Clarendon, Cong. ch.	1 75	
Coventry, Cong. ch., toward support Rev. Robert Thomson,	16 00	
Holland, Cong. ch., toward support Rev. Robert Thomson,	10 35	
Irasburgh, Cong. ch., toward support Rev. Robert Thomson,	25	
Island Pond, Cong. ch., toward support Rev. Robert Thomson,	2 00	
Morgan, Cong. ch., toward support Rev. Robert Thomson,	7 76	
Newport, Cong. ch., toward support Rev. Robert Thomson,	5 00	
North Craftsbury, Cong. ch., toward support Rev. Robert Thomson,	1 00	
North Thetford, Cong. ch.	6 36	
St. Johnsbury, Rev. C. F. Morse, 20; St. Johnsbury, East, 3d Cong. ch., 11.02,	31 02	
Stockbridge, Rev. T. S. Hubbard,	5 00	
West Charleston, Cong. ch., toward support Rev. Robert Thomson,	22 00	
West Glover, Cong. ch., toward support Rev. Robert Thomson,	15 00	141 25
Legacies.— Essex, N. Lathrop, add'l,		8 00
		149 25

MASSACHUSETTS

Acton Center, Cong. ch.	20 06	
Amherst, Amherst College Alumnus, toward support Rev. E. Fairbank,	400 00	
Arlington, Cong. ch.	272 56	
Beverly, 2d Cong. ch. of which Ladies' Parish Soc., 10,	32 00	

Boston, Y. P. S. C. E., Immanuel Cong. ch. (Roxbury), for salary Dr. W. T. Lawrence, 100; Park-st. ch., 80; Union ch., 50; Pilgrim ch. (Dorchester), toward support Dr. Wellman, 25; Phillips ch. (South Boston), 25; Walnut-av. ch. (Roxbury), 25; Eliot ch. (Roxbury), a mite box, 6; Mt. Vernon ch., 2; Boylston ch. (Jamaica Plain), 5; H. Fisher, 500; Friend, 75; Friend, 75; Mrs. Greenleaf, 5, 973 00
Bridgewater, Central-sq. Cong. ch. 42 67
Brimfield, 1st Cong. ch. 29 34
Brookline, Harvard Cong. ch. 248 64
Clinton, German Cong. ch. 10 00
Concord, Trinitarian Cong. ch. 79 80
Dunstable, Cong. ch. 35 25
Elmwood, Friend, 5 00
Fitchburg, Rollstone ch. (of which Y. P. S. C. E., toward support Rev. Enoch F. Bell, 100), 122.99; Finnish Evan. Miss. ch., 5, 127 99
Georgetown, 1st Cong. ch. 10 79
Haydenville, Cong. ch., for work, care Rev. Edw. Riggs, 9 06
Kingston, Mayflower Cong. ch. 15 00
Lawrence, South Cong. ch. 17 85
Lowell, Eliot Cong. ch., to const. MARY E. FLETCHER, GEO. S. HULL, EDW. E. SARGENT, H. M. 100 00
Lynnfield Center, Orthodox Cong. ch. 20 50
Mansfield, Cong. ch. (of which Sab. Sch. 7.75), toward support Rev. W. H. Sanders, 29 96
Monson, Cong. ch., toward support Rev. H. J. Bennett, 350 00
Newburyport, Rev. Richard Wright, 10 50
Newton, Eliot Cong. ch. 315 00
Newton Center, 1st Cong. ch. 129 96
Northampton, Edwards Cong. ch., toward support Rev. L. Bond, 184 44
North Billerica, Mrs. E. R. Gould, 18 00
North Wilbraham, Grace Union ch., of which Extra-cent-a-day Band, 5, 22 64
Petersham, Elizabeth B. Dawes, 100 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 108 27
Quincy, Washington-st. Cong. ch. 13 00
South Acton, Cong. ch. 13 00
South Framingham, Grace Cong. ch. 158 42
South Sudbury, Memorial Cong. ch. 9 66
South Walpole, G. F. W. 2 00
Spencer, Young Woman's Mis. Club for student, European Turkey, 8 00
Stoneham, Cong. ch. 25 47
Taunton, Union Cong. ch. 8 02
Waquoit, Cong. ch. 7 00
Wenham, Cong. ch. 15 00
West Boxford, Cong. ch. 10 39
Westfield, 1st Cong. ch. 20 75
Westhampton, T. N. T. 33 00
West Springfield, Park-st. ch. 44 50
Whitinsville, Kohar Kaprielian, 6 00
Williamstown, 1st Cong. ch. 120 34
Winchester, 1st Cong. ch., of which 150 toward support Rev. A. W. Clark, 347 79
Worcester, Piedmont Cong. ch., of which 186 toward support Dr. J. B. McCord, 217; Plymouth Cong. ch., 64.75, 281 75
Wrentham, Original Cong. ch. 17 76—4,860 07

Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, 40 00
Monson, William S. Nichols, add'l, 7 58
Northampton, Numan Clark, 35 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 40 00
Watertown, Martha C. Gibbs, by Wallace W. Savage, Adm'r, 50 00—172 58

5,032 65

RHODE ISLAND

Providence, Central Cong. ch., 885.60; Elmwood Temple, 10, 895 60

CONNECTICUT

Bridgeport, Friend, 200; Mrs. Henry Blodget, Jr., for China, 20, 220 00
Derby, 2d Cong. ch. 24 50
East Haven, Cong. ch., for boys' school, Mt. Silinda, 59 00
Hadlyme, Cong. ch. 14 89
Hartford, 4th Cong. ch., toward support Rev. H. S. Galt, 275.94; Mrs. E. W. Hooker, for support Rev. R. S. Stapleton, 700, 975 94
Jewett City, Cong. ch. 14 21
Meriden, Center Cong. ch. 50 00
Middletown, 1st Cong. ch., 52.29; 3d Cong. ch., 14.80, 67 09
Milford, 1st Cong. ch. 3 41
New London, Prim. Sab. sch., 1st ch. of Christ, toward support Rev. C. N. Ransom, 3 75
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 11 25
South Norwalk, Cong. ch., toward support Mrs. H. L. Underwood, 300 62
Talcottville, Cong. ch., toward support Mrs. C. C. Fuller, 358 00
Terryville, Four friends, for work in Japan, 73 00
Thomaston, 1st Cong. ch. 11 07
Torrington, Center ch., 101.21; 1st Cong. ch., 6.40, 107 61
West Haven, Cong. ch. 19 55
Willimantic, Cong. ch. 134 00
Windsor, Mrs. F. V. Mills and Miss A. M. Sill, 100 00
——, Gratitude, 15 00—2,562 89

Legacies.— Bristol, Elizabeth T. Bronson, by Ex'r, 500 00
Brooklyn, Maria W. Talbot, by Edwin L. Palmer, Ex'r, add'l, 410 10—910 10

3,472 99

NEW YORK

Albany, Friend, 50; Mrs. E. T. Strong, 5, 55 00
Angola, Miss A. H. Ames, 5 00
Binghamton, Mrs. Edw. Taylor, 10 00
Brooklyn, Central Cong. ch. 1 00
Clifton Springs, Miss N. H. Lyman, 50 00
Columbus, Cong. ch. 19 00
Cortland, Catharine W. Keese, for native helper in India, 20 00
Coventryville, Cong. ch. 8 00
Deer River, 1st Cong. ch. 5 17
East Bloomfield, Mrs. Eliza S. Goodwin, 2 50
Honeoye, Cong. ch. 20 00
Ithaca, 1st Cong. ch., for work, care Rev. A. N. Andrus, 33.85; A. M. Hull, 20, 53 85
Mt. Vernon, 1st Cong. ch. 10 50
New York, Y. P. S. C. E. of Trinity Cong. ch., to be used for Madura Mission, 40; Camp Memorial Cong. ch., for work in Madura, 7.50; D. Willis James, 5,000; Mrs. M. L. Luther, toward 2 native pastors India, 17.50; James M. Whiton, 10, 5,075 00
Orient, Rev. W. O. Berckman, for native pastor in India, 20 00
Patchogue, Frances C. Brown, 15 00
Riverhead, Cong. ch. 11 40
Salamanca, 1st Cong. ch., toward Shansi Mission, 25 00
Sherburne, Cong. ch. 454 85
Wantagh, Memorial ch. 6 50
——, Friend in Central New York, 40 00—5,907 77

Legacies.— New York, George D. Sweetser, add'l, 579 00

6,486 77

NEW JERSEY

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 66.66; Mrs. J. A. Hulskamper, 25, 91 66

Glen Ridge, Cong. ch. 300 00
Newark, Y. P. S. C. E. Miss'y Com., Belleville-av. Cong. ch., toward support native teacher, Madura, 10 00——401 66

PENNSYLVANIA

Wilkes Barre, Mrs. S. C. Whittemore, for schools in India, 35 00

DISTRICT OF COLUMBIA

Washington, Mt. Pleasant Cong. ch., 81; Y. P. S. C. E. of 1st Cong. ch., for work at Foochow, 25; Y. P. S. C. E. 5th Cong. ch., toward support Rev. W. L. Beard, 5; Livingstone Mis. Soc. of Howard University, for work in Africa, 5.45, 116 45

GEORGIA

Atlanta, Y. P. S. C. E. of Cent. Cong. ch., for native pastor, Japan, 10 00
Rutland, W. M. U. of Ga. 1 00——11 00

FLORIDA

Ormond, Union Cong. Sab. sch., for work, care Mrs. Bliss, 7 30
Phillips, Mrs. A. L. Merrill, 1 00——8 30

LOUISIANA

New Iberia, Cong. ch. 2 00

TENNESSEE

Crossville, "Fellow Disciple," 2 50
La Follette, 1st Cong. Sab. sch., for work, care Miss Bement, 5 19——7 69

TEXAS

Cisco, A. B. Johnson, 15 00

MISSOURI

Meadville, Cong. ch. 15 00

OHIO

Bellevue, 1st Cong. ch. 53 22
Cleveland, Hough-av. Cong. ch., 26.51; East Madison-av. Cong. ch., 17.88; Mr. and Mrs. W. A. Hillis, 10, 54 39
Elyria, 1st Cong. ch. 30 00
Garrettsville, Mr. and Mrs. H. N. Merwin, 10 00
Gomer, Welsh Cong. ch. 54 00
Hamilton, Cong. ch. 5 51
Lodi, 1st Cong. ch. 15 61
Mt. Vernon, Cong. ch. 28 00
No. Madison, Cong. ch. 2 00
Oberlin, Friend, 25; Mrs. L. G. B. Hills, 10; Friend, for work, care Rev. C. A. Nelson, 5, 40 00
Oxford. Union Miss. Soc. of the Western College, for work, care Mrs. H. T. Perry, 25 00
Ravenna, Mrs. Lydia L. Davis, 5 00
Sandusky, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. H. Dickson, 12 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 200 00——534 73

ILLINOIS

Alto Pass, Cong. ch. 7 00
Champaign, Cong. ch. and Sab. sch. 37 78
Chicago, Millard-av. Cong. ch., 27.75; Brainard Cong. ch., 10.50; Ewing-st. Cong. ch., 5; Moody Bible Inst., for aggressive evangelistic work, 50; Chicago Theol. Sem., of which 10 from the Faculty, 25; F., 100; F., 15; James C. Roomian, 5, 238 25
Chillicothe, Plymouth Cong. ch. 9 40
Downer's Grove, Cong. ch. 6 00
Evanston, Mabel Rice, for work, care Rev. S. C. Bartlett, 1 00
Joy Prairie, Cong. ch. 85 00
Moline, 1st Cong. ch. 92 25
Neponset, Cong. ch. 10 00
Oak Park, 2d Cong. ch. 1 33
Paxton, Cong. ch. 90 34
Rockford, 1st Cong. ch. 28 14
Rollo, Cong. ch. 13 15
Rio, Cong. ch. 25 17——644 81

MICHIGAN

Ann Arbor, 1st Cong. ch., 114.06; 1st Cong. Sab. sch., toward support Rev. J. H. Dickson, 13, 127 06
Carson City, Achsa Goodno, 25
Coral, Cong. ch. 6 78
Detroit, 1st Cong. ch. (of which toward support Rev. J. H. Dickson, 250), 325, 325 00
Dowagiac, 1st Cong. ch. 14 64
Grand Blanc, Cong. ch. 7 00
Grand Haven, Cong. ch. 6 00
Grand Rapids, Plymouth Cong. ch. Mis. Soc. for catechist, Madura, 15 00
Howard City, Cong. ch. 4 70
Jackson, 1st Cong. ch. 56 54
St. Clair, Cong. ch. 12 75
Standish, Cong. ch. 7 50——583 22

WISCONSIN

Antigo, 1st Cong. ch. 20 50
Ashland, Cong. ch. 26 60
Birnamwood, Cong. ch. 13 73
Chilton, 1st Cong. ch. 1 00
Clinton, Cong. ch. 15 50
Eland Cong. ch. 3 91
Fond du Lac, 1st Cong. ch. 110 98
Fort Atkinson, Cong. ch. 10 62
La Cross, 1st Cong. ch. 51 75
Milwaukee, Bethlehem Cong. ch. 5 00
Norrie, Cong. ch. 3 00
Randolph, Cong. ch. 2 00
Ripon, 1st Cong. ch. 91 25
Wauwatosa, Cong. ch. 70 80——426 64
Legacies.—Beloit, Mrs. Ellen B. French, add'l, 646 09
1,072 73

IOWA

Avoca, German Cong. ch. 6 25
Cromwell, Cong. ch. 28 00
Des Moines, Friend, 10 00
Grace Hill, Pomeroy Mather, 30 00
Grant, Cong. ch. 1 67
Grinnell, Emily B. Manatt, 5 00
Mason City, 1st Cong. ch. 116 43
Sioux City, J. M. S. 10 00
Tabor, Cong. ch. 55 40
Williamsburg, Cong. ch. 15 00——277 75

MINNESOTA

Brownton, Cong. ch. 1 60
Ellsworth, Cong. ch. 62
Madison, Cong. ch. 3 00
Mantorville, Cong. ch. 12 50
Marshall, Cong. ch. 21 25
Minneapolis, Plymouth Cong. ch., 192.50; Lyndale Cong. ch., 69.50, 262 00
Sherburne, Cong. ch. 10 33
Stewart, Cong. ch. 1 10
Wadena, Cong. ch. 18 00——330 40

KANSAS

Great Bend, Cong. ch. 17 71
Little River, Mrs. T. A. Brunker, 2 00

Muscotah, 1st Cong. ch. 16 89
Sedgwick, Y. P. S. C. E., toward salary Rev. J. H. DeForest, 2 00——38 60

NEBRASKA

Crawford, 1st Cong. ch. 12 00
Franklin, Cong. ch. 28 60
Hallam, German Cong. ch. 2 75
Omaha, 1st Cong. ch. 32 00
Thetford, Cong. ch. 18 86——94 21

CALIFORNIA

Los Angeles, Mrs. O. S. Adams, 5 00
Nordhoff, Friend, 5 00——10 00

WASHINGTON

Hartford, Cong. ch. 2 00
Machias, Cong. ch. 3 00
Mountain Home, Cong. ch. 6 55
Springdale, Cong. ch. 8 00——19 55

SOUTH DAKOTA

Friedens, German Cong. ch. 2 25
Huron, Rev. W. H. Thrall, 25 00
Petrus, German Cong. ch. 4 50
Redstone, Cong. ch. 1 41
Yankton, 1st Cong. ch. 29 28——62 44

UTAH

Salt Lake City, Phillips Cong. ch. 10 00

OKLAHOMA

Wellstone, Cong. ch., Friend, 1 00

DOMINION OF CANADA

Montreal, David Currie, 5 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. Wm. T. Gunn, Embro, Ontario, Canada.
Treasurer, 1,007 00
For native preacher, Madura, 40 00—1,047 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer.

For sundry missions, in part, 12,944 44
(Middletown, N. Y., 12; Amherst, Mass., 3; Aux. Manhattan ch., N. Y., for support Mrs. F. B. Bridgman, 35.37; Y. P. S. C. E., Syracuse, N. Y., for support Rev. J. D. Taylor, 25, 75 37—13,019 81

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer, 2,527 50

MISSION SCHOOL ENTERPRISE

NEW HAMPSHIRE.—Littleton, Y. P. S. C. E. 3 50
VERMONT.—West Hartford, Y. P. S. C. E., for African Missions, 5 00
MASSACHUSETTS.—Cambridge, 1st Cong. Sab. sch., 20.06; Mittineague, Cong. Sab. sch., 13; Paxton, 1st Cong. Sab. sch., 4.03; Rockland, 1st Y. P. S. C. E., 5.27; Taunton, West Cong. Sab. sch., 3; do., Y. P. S. C. E., 1; do., Jun. Y. P. S. C. E., 2, 48 36
CONNECTICUT.—Bridgeport, Donald Blodget, for Chinese children, 1; Simsbury, Y. P. S. C. E., 5; Somers, Cong. Sab. sch., 14.98; West Stafford, Y. P. S. C. E., 17, 37 98
NEW YORK.—New York, Broadway Tabernacle, Prim: Sab. sch. class, for Asia, 2.26; Olivet Sab. sch., 50, 52 26
NEW JERSEY.—Plainfield, Cong. Sab. sch. 18 00
TENNESSEE.—Nashville, 1st Pres. ch. Chinese Mission, for pupil, Canton, 20 58
MISSOURI.—Springfield, German Sab. sch. 2 42
ILLINOIS.—Bowen, Cong. Sab. sch., 2.38; Kedzie-av. Y. P. S. C. E., for China, 6; Millard-av. Cong. Sab. sch., 5.56; Kewanee, Y. P. S. C. E., 2.70; Oak Park, 4th Y. P. S. C. E., 2.50; Stark, Cong. Sab. sch., 2.12, 21 26
MICHIGAN.—Detroit, Good Samaritan Sab. sch. 4 50
WISCONSIN.—Prescott, 1st Y. P. S. C. E. 4 00
IOWA.—Danville, Y. P. S. C. E. 9 00
KANSAS.—Great Bend, Jun. Y. P. S. C. E., 5; Park, Y. P. S. C. E., 1.10, 6 10
NEBRASKA.—Sutton, 1st Cong. Sab. sch. 3 45
MINNESOTA.—Arcola, Cong. Sab. sch. 3 86
CALIFORNIA.—Suisun, Cong. Sab. sch. 3 27
SOUTH DAKOTA.—Ipswich, Cong. Sab. sch., 1.95; German Sab. sch., 2.50, 4 45
OKLAHOMA.—Welleston, Cong. ch., Friend, toward theol. student, 1 00
248 99

MICRONESIAN NAVY

VERMONT.—Middlebury, Y. P. S. C. E. 3 50
MASSACHUSETTS.—Attleboro, E. R. W., for new Morning Star, 15; Douglas, Y. P. S. C. E., for do., 4, 19 00
CONNECTICUT.—New London, Prim. Sab. sch., 1st Ch. of Christ, 3 75
26 25

FOR SUPPORT OF YOUNG MISSIONARIES

INDIANA.—West Terre Haute, Y. P. S. C. E., for Lee Fund, 3 00
MICHIGAN.—Atlanta, Y. P. S. C. E., 1.25; Shelby, do., 5, both for Lee Fund, 6 25
ILLINOIS.—Abingdon, Y. P. S. C. E., 10; Champaign, do., 8; Crystal Lake, do., 5; Dwight, do., 5, Forrest, do., 10; Tonica, do., 5, all for for MacLachlan Fund, 43 00
IOWA.—Galva, Y. P. S. C. E., 12; Hartwick, do., 2.50; McIntire, do., 1.12; Williamsburg, do., 5, all for White Fund, 20 62
WISCONSIN.—Birnamwood, Y. P. S. C. E., 3; Kenosha, do., 5; West Rosendale, do., 5; all for Olds Fund, 13 00
MINNESOTA.—Barnesville, Y. P. S. C. E., 4.40; Brainerd, do., People's Cong. ch., 1.56; Graceville, Y. P. S. C. E., 2.50; Granada, do., 3.72; Ortonville, Jun., do., 8, all for Haskell Fund, 20 18
NEBRASKA.—Arborville, Y. P. S. C. E., 10; Cambridge, do., 15; Crete, 1st, do., 25; do., Y. M. C. A., Doane College, 25; Indianola, do., 5; Lincoln, Y. P. S. C. E., 5; Norfolk, do., 5; Springview, do., 1.90; Waverly, do., .40, all for Bates Fund, 92 30
COLORADO.—Boulder, Y. P. S. C. E., do., 5; Eaton, do., 10; Leadville, do., 10, all for Albrecht Fund, 25 00
223 35

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE.—Portland, 2d Parish ch., Mr. and Mrs. A. S. Fuller, for work, care Rev. H. C. Hazen, 40 00
NEW HAMPSHIRE.—Hanover, Students Dartmouth College, for use Rev. S. L.

Gulick, 45; Laconia, Ladies of Cong. ch., toward support of orphan, care Miss A. C. Salmond, 25; Manchester, 1st Cong. Sab. sch., for work, care Rev. J. P. Jones, 5; Meriden, Kimball Union Academy, toward native teacher, care Rev. J. S. Chandler, 15; Salem, Y. P. S. C. E., for work, care Rev. John X. Miller, 3, 93 00

VERMONT. — Bellows Falls, Cong. ch., toward erecting church at Guam, 25; Hartland, Mary Alden, for school work, care Rev. and Mrs. T. D. Christie, 5, 30 00

MASSACHUSETTS. — Boston, Z. A. Norris, for native preacher, care Rev. J. H. House, 52.80; Carrie H. Murdock, for student at Foochow, 10; Mrs. Zenas, toward support native preacher, care Dr. C. R. Hager, 5; East Northfield, Y. W. C. A., Northfield Seminary, for work, care Miss Nellie N. Russell, 25; Everett, 1st Y. P. S. C. E., for support native helper, care Rev. E. P. Holton, 40; Fitchburg, Rollstone, Jun. Y. P. S. C. E., for work, care Rev. H. K. Wingate, 3; Foxboro, Cong. Sab. sch., for native teacher, care Rev. J. K. Browne, 36; Leominster, Mrs. C. B. Wheelock, for pupil, care Miss M. L. Daniels, 32; Longmeadow, Female Benev. Soc., for Capron Hall Cottage, 10; Medway Village ch., Ladies' Benev. Soc., for scholarship, care Mrs. Mary C. Winsor, 20; Springfield, 1st ch. of Christ, for hospital, care Dr. C. D. Ussher, 102; Taunton, Winslow ch., toward support native preacher, care Rev. R. A. Hume, 75; Worcester, Clarissa D. Pratt, for Kurdish Hymnal, care Rev. A. N. Andrus, 1, 411 80

CONNECTICUT. — Ansonia, German Cong. ch., for prim. school work, care Miss J. L. Graf, 4.10; Mystic, Pansy Mis. Circle, for work, care Miss M. J. Barrows, 6; Somers, Cong. Sab. sch., for use Mrs. L. S. Gates, 32.10; West Haven, 1st Cong. Sab. sch., for Foochow College, care Rev. L. P. Peet, 5, 47 20

NEW YORK. — Brooklyn, Penny Aid Soc., for use of Mrs. Otis Cary, 19.50; W. S. Woolworth, for use of Rev. F. E. Jeffrey, 5; Canandaigua, Cong. Sab. sch., for work at Van, 34.74; Port Leyden, Y. P. S. C. E., for native preacher, Madura, 15; Salamanca, 1st Cong. ch., for pupil, care Rev. L. P. Peet, 25, 99 24

PENNSYLVANIA. — Lansford, Cong. ch. ladies, for pupil, care Miss E. M. Swift, 15; Philadelphia, Sam'l D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 20 00

TENNESSEE. — Nashville, Union ch. in Fisk University, for work, care Rev. H. J. Bennett, 15 00

OHIO. — Bellevue, 1st Y. P. S. C. E., for native preacher, care Rev. H. C. Hazen, 14; Lorain, 1st Y. P. S. C. E., for Pasumalai Chapel, 25; Marietta, Rev. Alfred T. Perry, for Foochow Theol. Sem., 5; Medina, A. I. Root Co., for work, care Dr. W. L. Thompson, 65; Oberlin, Irving W. Metcalf, for work, care Dr. Chas. R. Hager, 25; do., two friends, for work, care Dr. W. L. Thompson, 10, 144 00

ILLINOIS. — Champaign, Mr. and Mrs. Leonard Schlenck, for Bible-reader, care Rev. L. S. Gates, 50; Chicago, Mrs. C. L. Goodenough, for Johannesburgh work, 37.50; Cragin, Jun. Y. P. S. C. E., for support orphan girl, care Mrs. Jas. Smith, 15; Olney, Jun. Y. P. S. C. E., for work, care Miss E. R. Bissell, 15; Waukegan, Y. P. S. C. E., for native worker, care Rev. R. Winsor, 2, 119 50

MICHIGAN. — Frankfort, 1st Y. P. S. C. E., for work, care Rev. F. R. Bunker, 5; Grand Rapids, Park Cong. Sab. sch., 25, do., Y. P. S. C. E., 7.50, South do., 8.75, Plainfield-av. do., 7.50, Plymouth do., 3.75, Barker Mem. do., 1.50, Smith Mem. do., 1, all toward salary Samuel L. Caldwell; Olivet, Y. M. C. A., for work, care Rev. F. R. Bunker, 102.20, 162 20

WISCONSIN. — Janesville, 1st Cong. ch., for school, care Rev. H. K. Wingate, 25 00

MINNESOTA. — Excelsior, for native worker, care Rev. F. E. Jeffrey, 20 00

NEBRASKA. — McCook, Brothers Conference, for use of Rev. G. E. Albrecht, 16.70; Plainview, Y. P. S. C. E., for use Miss Agnes Fenenga, 12, 28 70

KANSAS. — Wichita, Mr. and Mrs. E. A. Burton, for pupil, care Rev. James Smith, 50 00

COLORADO. — Colorado Springs, Ladies for scholarship, Vadala, 10; Trinidad, Cong. ch., for native worker, care Rev. H. Fairbank, 10, 20 00

OREGON. — Forest Grove, Cong. Sab. sch., for Boys' School Building, Shao-wu, 10 00

CANADA — Ontario, No. Lancaster, F. Cattanach, for work, care Rev. John T. Martin, 15 00

MANITOBA. — Winnipeg, 1st Cong. ch., for Industrial School, Salonica, 100; do., for Servian ch. in Prishtina, 46.34; do., for Prishtina in memory of "a minister who taught his children to love the missionaries," 5, 151 34

TURKEY. — Marash, Armenian friends, Int. Theol. Sem., Fund for Marash Theol. Sem., 52; Talas, Light to the Darkness Soc., for use Dr. W. L. Thompson, 17.60; The Argæus Rills, for use Miss Hattie Clark, 28.60, 98 20

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. Wm. T. Gunn, Embro, Ontario, Canada,
Treasurer

For work, care Rev. F. W. Macallum,	10 00	
For use Rev. W. T. Currie,	20 00	
For boys and evangelists, care Rev. W. T. Currie,	193 53	
For Mr. Moffat's salary to July 1, 1902,	545 10	768 63

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For scholarship, care Miss F. A. Fensham,	39 47	
For pupil, care Miss Laura Farnham,	25 00	
For scholarship, care Miss Isabel Trowbridge,	26 40	
For Adana School,	35 00	
For use Rev. L. S. Gates,	5 00	
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For work, care Miss F. E. Hartt,	5 00	
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For orphanage, care Rev. R. A. Hume,	40 00	
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For work, care Rev. H. G. Bissell,	36 00	
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Toward horse for Rev. J. D. Taylor,	5 75	
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For work, care Miss C. E. Bush,	25 00	
For use Dr. H. L. Underwood,	10 00	
For use Rev. J. P. Jones,	10 00	
For Bible-woman, care Miss M. M. Root,	20 00	
For work, care Dr. T. B. Scott,	50 00	
For use of Rev. Mark Williams,	10 00	452 62
		2,821 43
Donations received in June,		38,461 81
Legacies received in June,		2,315 77
		40,777 58

Total from September 1, 1902, to June 30, 1903, Donations, $443,370.44; Legacies, $66,208.22 = $509,578.66.

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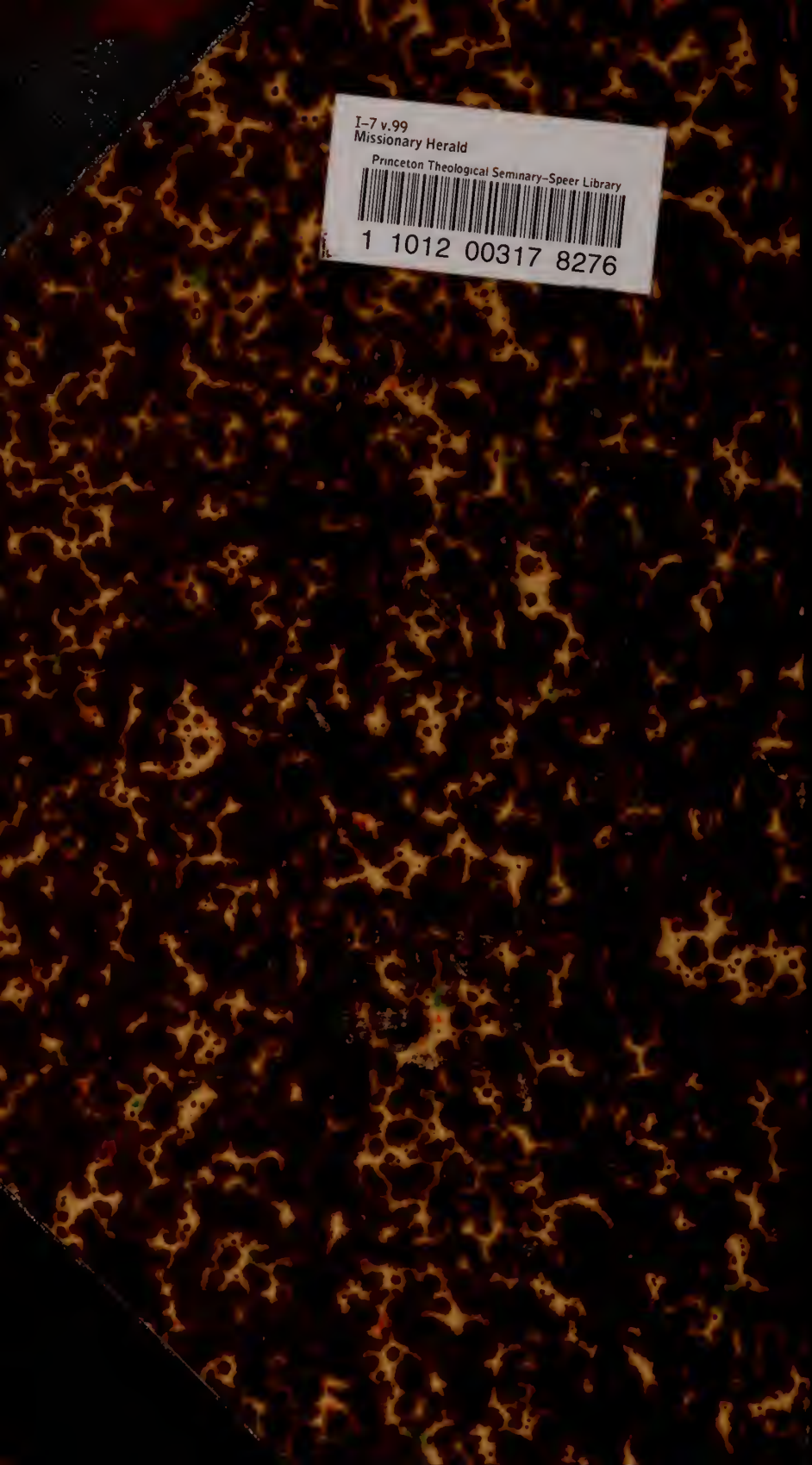
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